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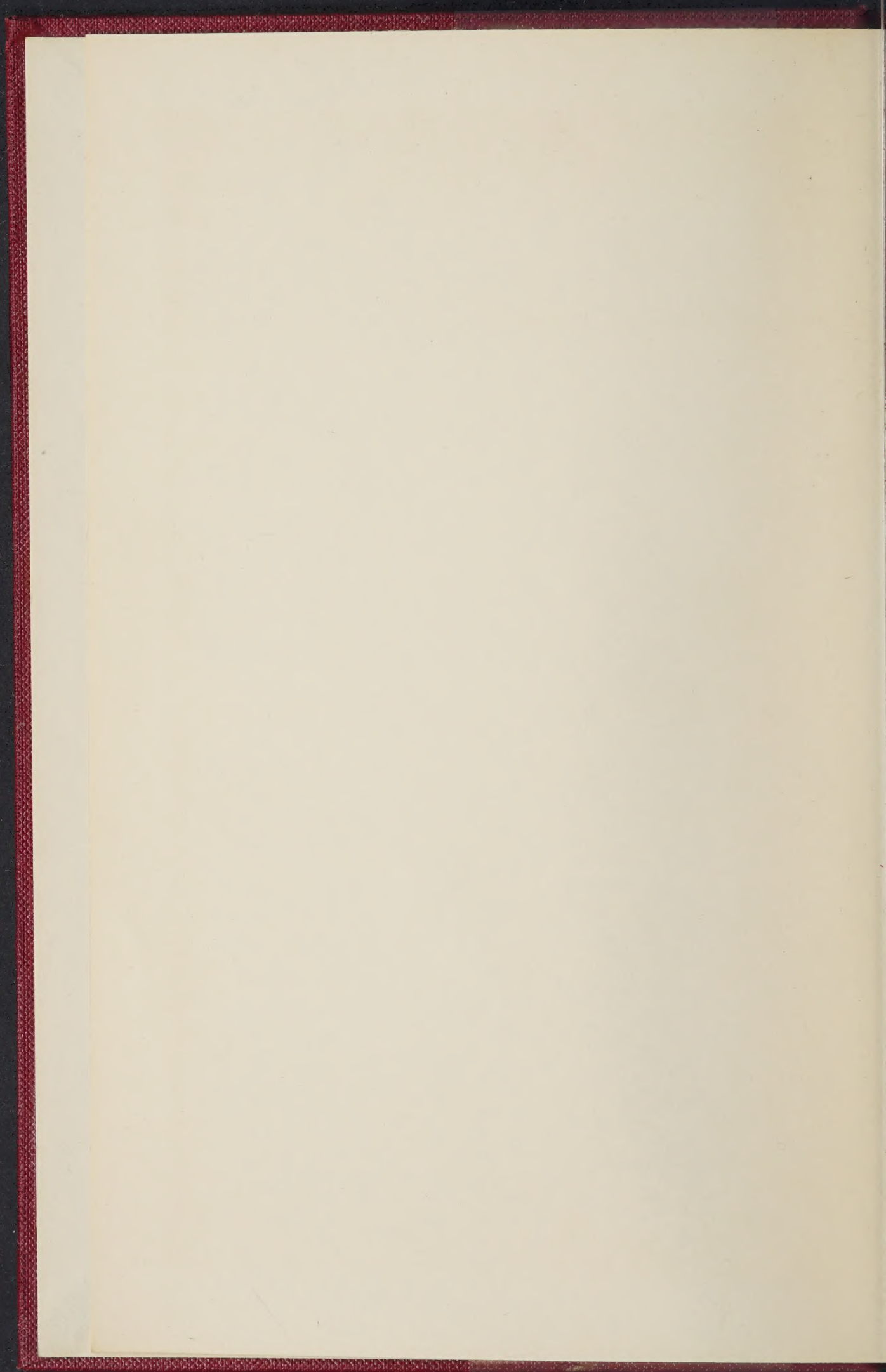








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THE
ANCIENT FRAGMENTS.

ANCIENT FRAGMENTS

WITH REMAINS OF THE WRITINGS OF
SANCHEZ, BERGESS, ABYDENS,
MEGASTHENES, AND MANETHO.

ALSO
THE HERMETIC ORPHIC, THE OLD CHRONICLE,
THE LATERGILLS OF ERATOSTHENES,
THE TYRIAN ANNALS,
THE GAZETTE OF TOPOGRAPHY,
AND THE PERIPLUS OF HANNIBAL.

BY E. F. COLE, ESQ.



LONDON

WILLIAM PICKERING

MDCCCXXIII

THE
ANCIENT FRAGMENTS;

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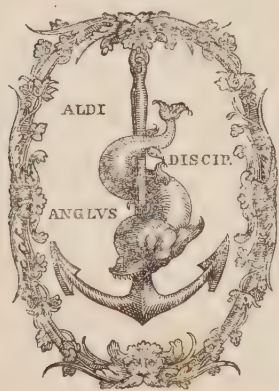
WHAT REMAINS OF THE WRITINGS OF
SANCHONIATHO, BEROSSUS, ABYDENUS,
MEGASTHENES, AND MANETHO.

ALSO

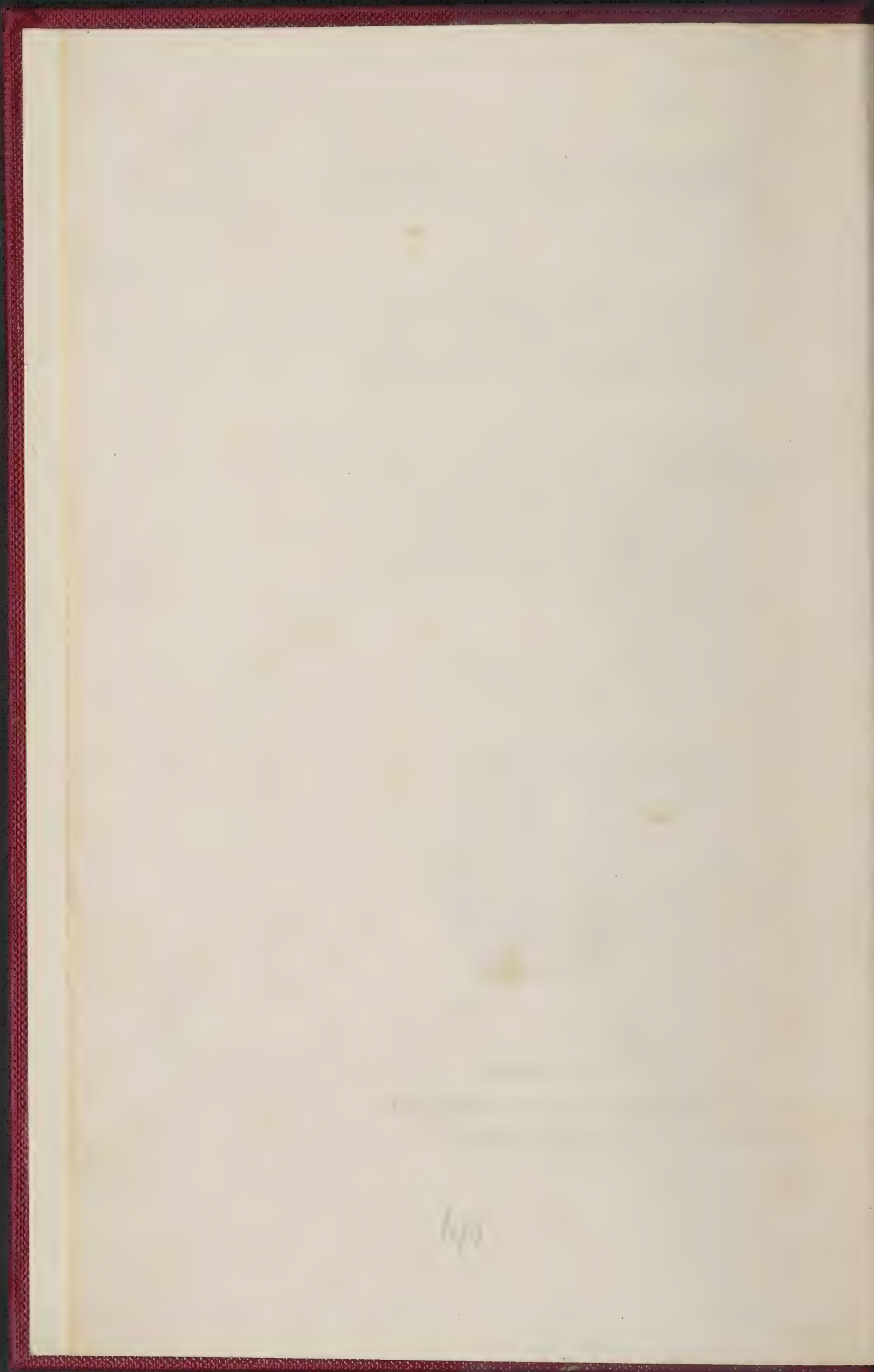
THE HERMETIC CREED, THE OLD CHRONICLE,
THE LATERCULUS OF ERATOSTHENES,
THE TYRIAN ANNALS,
THE ORACLES OF ZOROASTER,
AND THE PERIPLUS OF HANNO.

BY I. P. CORY, ESQ.

FELLOW OF CAIUS COLLEGE, CAMBRIDGE.



LONDON:
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MDCCCXXVIII.



PREFACE.

IN presenting this collection of ANCIENT FRAGMENTS to the world, some explanation of what is comprehended under that title is not altogether unnecessary. We are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other countries. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre and Carthage? Of the literature of all these mighty empires where are even the remains? It will, no doubt, tend to excite some reflections of a melancholy cast, to look on this small volume as an answer. That they are all contained in it, I should be unwilling to assert: yet, with some diligence and research, I have not been able to discover other fragments, which I could consider sufficiently authenticated, to increase its size.

It was my wish to have included in this collection all the fragments of the earlier Gentile world, which have reached us through the medium of the

Greek language. Of the early historians of Greece the names only of some have come down to us ; whilst of others, such as Eupolemus and Histiaëus, several very interesting fragments have escaped the general wreck. In the classic ages of their literature, the acquaintance of the Greek historians with antiquity is generally confined and obscure : nor was it till the publication of the Septuagint, that they turned their attention to the antiquities of their own and the surrounding nations : and for this reason we meet with more certain notices of ancient history in the later, than in the earlier times of Greece. To have drawn a line then, to have inserted the earlier writers to the exclusion of the later, would have been to omit the more valuable. To have reprinted the fragments of many authors, such as Nicolaus Damascenus, a writer of Damascus, of the Augustan age, would have introduced, with some matter worthy of attention, much of little interest. To have selected from them all, the passages relating to ancient times and foreign states, would have been a task as useless as laborious, and would have swelled the collection to a series of volumes. I have therefore excluded all native Greek historians—and every writer of the Augustan age and downwards—I have also omitted all fragments which bear about them the stamp of forgery, or are the productions of Hellenistic Jews ; or of authors who have had access to the sacred Scriptures, and following the words

throw no additional light upon the subjects : under one or other of which divisions may be classed the Antediluvian books of Enoch, the large fragments of Artapanus, the Sibylline Oracles, the correspondence of Solomon and Hiram king of Tyre, the tragedy of Ezekiel in which Moses figures as the hero, with several compositions of a similar description.

The contents then of this volume are Fragments which have been translated from foreign languages into Greek ; or have been quoted or transcribed by Greeks from foreign authors ; or have been written in the Greek language by foreigners who have had access to the archives of their own respective countries. They are arranged under the following heads : the Phœnician, the Chaldæan, the Egyptian, the Tyrian, the Persian, and the Carthaginian.

In the following review of these ancient writers, I have passed from themselves into a slight examination of their works: not with a view of entering at all into the details, but merely to call the attention to some few great landmarks, which stand prominently forth amidst what might otherwise be deemed a wild, pathless and interminable. For the most ample and satisfactory explanation of the whole, I must refer to the inimitable works of Mr. Faber and Bryant.

Under the first head is contained only the Phœ-

nician Theology of Sanchoniatho, who is considered to be the most ancient writer of the heathen world. In what age he wrote is uncertain: but his history was composed in the Phœnician language, and its materials collected from the archives of the Phœnician cities. It was translated into Greek by Philo Byblius, and for the preservation of these fragments we are indebted to the care of Eusebius. I have deviated but little from the quaint translation of Bishop Cumberland, generally so far only as to render it more consonant with the text of Stephen, or to substitute more modern expressions for phrases become now almost obsolete.

The cosmogony is one of those jargons of Theology and Physics, which were refined by the later heathens into some resemblance of the sublimest mystery of the Christian faith. As the most ancient, it is the most valuable; and as it speaks more plainly than the rest, it affords a key to their interpretation.

The generations contain many very curious passages. They are the only well authenticated heathen account of the times before the flood

In the first generation is an allusion to the fall: in the second Genus may be Cain: after which we lose the traces of similarity: at the fifth there is an interruption. But taking up the thread of inquiry, at the end of the first line, in Taautus or Thoyth, we may perhaps recognize Athothis, the second

king of Egypt, the Hermes Trismegistus, who appears again as the adviser of Cronus. His predecessor Misor, corresponds then with Mizraïm, the first king of Egypt, the Menes and Mines of the dynasties. In the preceding generation is Amynus, Ammon, or Ham, the same with the Cronus, of what is supposed a different line. An ascent higher we find, Agrus, the husbandman, who was worshipped in Phœnicia as the greatest of the gods: he corresponds with Noah, the Ouranus of the other line, whose original name was Epigeus or Autochthon, a name of similar import with Agrus. There is also some slight appearance of identity between Hypsistus, the father of Autochthon or Ouranus, and Geïnus Autochthon, the father of Agrus.

The generations conclude with an intimation, that they contain the real history of those early times, stripped of the fictions and allegories with which it had been obscured by the son of Thabion, the first hierophant of Phœnicia. That such is the case we are assured by Philo Byblius, in the remarks on Sanchoniatho with which he prefaces his translation of the work. The passage also informs us that the history thus disguised was handed down to Isiris, the brother of Chna, the first Phœnician. Bishop Cumberland conjectures that this Isiris is the Osiris of the Egyptian worship, and with greater probability supposes him the same with Mizraïm, the son of Ham, who was the

brother of Canaan. But he strangely wanders from the truth in his researches after the son of Thabion. If the legends were handed down to Isiris, the son of Ham, they must have been handed down by one of the predecessors of this Isiris, that is by Noah, or one of his own sons: Thabion is derived from Theba the Ark, and in the phraseology of Bryant is equivalent to the Arkite: it is a title of Noah: therefore the first hierophant of Phœnicia was a son of Noah, a predecessor of Mizraïm and Canaan, an inhabitant also of Phœnicia, in short was Ham himself. And it is some confirmation, indirect enough it must be owned, of the very prevalent belief in the apostacy of that patriarch.

This fragment is succeeded by a stricture on the propensity of the Greeks for allegory. Several of these strictures occur in the course of the extract. I have generally omitted them as they appear to be the words of Philo, the translator, and could never have been those of so early a writer as Sanchoniatho. But to exhibit the argument in the adverse light, it may be urged, that since these strictures on the Greeks occur, Sanchoniatho could not have written in such ancient times. Be that as it may, the passages have no connection with the history, and at any rate were not contained in the Phœnician records.

The last fragment, upon the mystical sacrifice of the Phœnicians, is so singular, that I cannot forbear inserting the conclusion of Bryant's disser-

tation on the subject. After having shewn that this is the only sacrifice among the ancients, which is termed *mystical*; and that Cronus, the personage who offers it was the chief deity of the Phœnicians; and moreover, that it could not relate to any previous transaction, he concludes thus:—

“ The mystical sacrifice of the Phœnicians had these requisites, that a *prince was to offer it*; and *his only son was to be the victim*: and as I have shewn that this could not relate to any thing *prior*; let us consider what is said upon the subject, as *future*, and attend to the consequence. For if the sacrifice of the *Phœnicians* was a type of *another* to come; the nature of this last will be known from the representation, by which it was prefigured. According to this, *El*, the supreme deity, whose associates were the Elohim,* was in process of time to have a son, αγαπητον well-beloved: μονογενη, his only begotten: who was to be conceived (of ανωθετε), as some render it, of *grace*: but according to my interpretation, of *the fountain of light*. He was to be called *Jeoud* whatever that name may relate to; and to be *offered up as a sacrifice to his father* λυτρον, by way of *satisfaction*, and *redemption*, τιμωροις δαιμοσι, *to atone for the sins of others*, and *avert the just vengeance of God*; αντι της παντων φθορας, to prevent universal corruption, and at the same time, *general ruin*. And it is farther remarkable; *he was to make*

* See page 11.

the grand sacrifice βασιλικῶ σχηματι κεκοσμημενος, invested with the emblems of royalty. These surely are very strong expressions: and the whole is an aggregate of circumstances highly significant, which *cannot be the result of chance.* All, that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come:* how truly it corresponds to that, which I imagine it alludes to, I submit to the reader's judgment. I think, it must be necessarily esteemed a most wonderful piece of history."

Sanchoniatho wrote also a history of the serpent. A single fragment of which is preserved by Eusebius.

The Chaldæan Fragments are chiefly from Berossus and Megasthenes.

Berossus, a Babylonian, flourished in the reign of Alexander, and lived some time at Athens: and according to many wrote his Chaldæan history in the Greek language. As a priest of Belus he possessed every advantage, which the records of the temple and the learning and traditions of the Chaldæans could afford; and seems to have composed his work with a serious regard for truth. He has sketched his history of the earlier times from the representations on the walls of the temples: from written records and traditionary knowledge, he learned several points too well authenticated to be called in question; and correcting the one by

the other has produced the strange history before us.

The first fragment, a catalogue of the Chaldæan Kings, has been preserved by Apollodorus; and the second, another version of the same with an epitome of the account of the deluge, by Abydenus, a disciple of Aristotle. The large extract preserved by Alexander Polyhistor, is extremely valuable; and contains a store of very curious information.

The first book of the history opens naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa: among them is introduced a character, who is represented as their instructor in the arts and sciences, and informing them of the events, which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berossus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and man, and as passing the natural, instead of the diluvian, night in the sea, with other circumstances indicative of his character and life.

The instructions of the Patriarch are detailed in the next series of paintings. In the first of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second represents the creation of the universe: the third

the formation of mankind : others again that of animals, and of the heavenly bodies.

The second book appears to have comprehended the history of the ante-diluvian world : and in this the two first fragments ought to have been inserted. The historian seems to have confounded the history of the world with that of Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is here again introduced under the name of Xisuthrus, and supposes that the representation was of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king : consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonnasar left him to fill up the intermediate names as he could : and who are inserted, is not so easy to determine. If they are the predecessors of Noah ; who are the Annedoti that appear to them ? or can these appearances relate to any ante-diluvian transactions of the Patriarch ? If they are the successors of Nimrod, the appearances of the Annedoti may refer to visits of the Patriarch and his sons : yet every remnant of the heathen accounts, which in anywise relates to this subject, affirms the violent destruction of the tower of Babel, the dispersion of its builders, and the long subsequent desolation of the city.

There is, however, a dynasty of Chaldæan kings, handed down as some suppose by Berossus, of which the following is a list of the names.

1. Ευηχοος	Evechous	6 Years.
2. Χομασβολος	Chomasbolus	7 Years.
3. Πωρος	Porus	35 Years.
4. Νεχωβης	Nechobes	43 Years.
5. Αβιος	Abius	45 Years.
6. Ονιβαλλος	Oniballus	40 Years.
7. Ζινζιρος	Zinzirus	45 Years.

These Mr. Faber conjectures to have been the immediate descendants and successors of Nimrod in Nineveh, the new seat of his empire after the catastrophe at Babylon; and that the long continuation of Assyrian monarchs are the descendants of the same patriarch but of a younger branch. Bryant fancies he recognizes among them the predecessors of Nimrod, and thinks the list altogether spurious.

There is also a dynasty of Arabian kings of Chaldæa, who seem to have taken possession of Babylon during the long period of its desolation, and to have reigned there independent of the Assyrian empire. They were six in number, five of whose names are preserved.

1. Μαρδοκεντης	Mardocentes	45 Years.
2. Σισιμαδακος	Sisimadacus	28 Years.
3. Γαβιος	Gabius	37 Years.
4. Παραννος	Parannus	40 Years.
5. Ναβονναβος	Nabonnabus	25 Years.
6.		41 Years.

They are to be found in Syncellus.

The history of the flood is very interesting, and wonderfully consonant with the Mosaic account. It mentions also the circuitous route of the human race from Armenia to the plains of Shinar.

The fragment on the Tower of Babel is generally quoted as from Abydenus. Whether it is part of his own work, the Assyrian history, or was extracted by him from Berossus, or transcribed from the Scriptures is extremely questionable: indeed it has much the air of a forgery.

The small fragment (page 32) is supposed by Eusebius, who quotes it, to relate to Abraham. Nor is this improbable: a similar passage is found in Nicolaus Damascenus, which mentions the patriarch by name, and styles him King of Damascus, a title which is given him by other writers.

The other fragments of Berossus are well authenticated history, and throw some light upon the scriptural account of the same persons and transactions. It may be observed that Belshazzar, represented in Daniel, as the son of Nebuchadnezzar, is Neriglissor, who married the daughter, and afterwards conspired against and slew the son of that monarch; succeeded to the kingdom; and was himself taken off by violence. Nabonnedus corresponds with Darius the Mede, who afterwards took the kingdom, and was conquered by Cyrus.

The last fragment is from Megasthenes, a Persian, who wrote an Indian history a few years subsequently to Berossus. The prophecy of Nebu-

chadnezzar apparently alludes to some public notification of Daniel's interpretation of his dream. The Mede he mentions may be Nabonnedus, the Darius of the Scripture.

The singular creed, which stands first of the Egyptian fragments, was transcribed by Jamblichus, from the Hermetic books. It is an exposition of that first principle of the heathen theology, which, with its hypostases, was so largely, insisted upon by the school of Plato; and, according to them, so continually passed over in silent reverence by the earliest heathens.

I have retained the translation of Jones of Nayland, from his *Philosophical Disquisitions*; and which may be found also in his answer to the *Essay on Spirit*: and I may refer to those works for the most intelligible and satisfactory exposition of this, and of the other heathen trinities.

Previously to the dispersion at Babel, the apostates from the primitive worship were divided into two sects, whose religion Mr. Faber commonly distinguishes by the titles of Buddhism and Brahmenism. They differed not so much in the original objects of their adoration, as in their form of worship. While the latter descended to the introduction of images, and diverged with every kind of polytheistical absurdity; the former stopped content with a more simple scheme of theology; and in some countries, such as Persia, an almost pure Sabianism was jealously preserved. Both were widely

diffused and often, as in Egypt and Greece, amalgamated into one. The more elaborate and corrupted system of Brahmenism would catch the attention of the casual observer as the religion of the land; while the deeper doctrines, which involved much of the Buddhic theology, were wrapped in mystery, and communicated only to the initiated.

That the heathen trinities are often variations of the Patriarchs, the Divi of the ancient worship, who were canonized under the titles of Ouranus, Cronus, Jupiter, &c. combined with the ark and other symbols, is demonstrated by Mr. Faber and others, too clearly to admit of doubt: yet, still more frequently, when stripped of their theological dress, will they resolve themselves into some mere physical principle of nature, or its powers: of which the present collection affords other decisive instances both in Sanchoniatho and Zoroaster. Among the ancient heathens the Chaos was an object of veneration; it was looked upon as the first great principle, and usually occupies the first place, in those creeds which bear a trinitarian aspect. The other persons of the Triad are equally material: the second is frequently the Sun, or the Light, or rather Ether, the Soul of the World, or the great Patriarch himself: and the third, the Host of Heaven, the Stars, the Soul of the World, or the consecrated Dæmons. There was a foundation of Materialism, on which was raised a superstructure of Idolatry.

In the classic ages of Greece and Rome appeared a race of philosophers, who, while they submitted to superstitions which they sometimes scorned, must be allowed to have lifted up their minds to truth, as high as unassisted reason might avail. A Christian may despise, as rank idolatry, the weakness or hypocrisy, which could bow down before the images, and pray to the departed spirits of their patriarchal Divi, either as agents or intercessors; but he must admit that their aspirations towards the first great cause soared far above materialism, and were wholly directed to a sublimer object of veneration. By them the ancient creeds were made to speak a loftier language, which was foreign to their original import; and upon the promulgation of Christianity they were again remodelled and refined into a further resemblance of its mysteries. And such has probably been the fate of the Hermetic creed before us.

The old Egyptian Chronicle, preserved by Syncellus, is a valuable guide and index to the dynasties that follow.

The first fragment of Manetho, his Epistle to Ptolemy Philadelphus, king of Egypt, gives an account of the author and his work. His history was composed by order of that king in emulation of the Septuagint: and its materials collected, under the royal command, from all the records of the kingdom. All that remains is an epitome of the dynasties, and two large extracts; the first

concerning the Shepherd kings, and the other upon the Israelites.

In the dynasties I have followed the text of Africanus, as quoted by Syncellus, in preference to that of Eusebius who has sadly defaced it. The general outline is the same, though the names of the kings, and the length of their respective reigns frequently differ, as well as the collocation and numbers of the dynasties. I have availed myself of the text of Eusebius to correct grammatical errors ; but where any material difference occurs, I have inserted the variation in a parenthesis, or observed it in a note. The numerical letters or figures I have given from Africanus without noticing those of Eusebius as very little dependence can be placed on either.

The *Laterculus* or Canon of the Kings of Thebes was compiled from the archives of that city by Eratosthenes, the librarian to Ptolemy Philadelphus. It is to be found in Syncellus and other writers.

From these fragments, as explained by the ingenious dissertations of Bryant and Mr. Faber, we may collect an outline of the early history of Egypt. It appears then that after the dispersion from Babel the children of Mizraïm went off to Egypt ; of which they continued in the undisturbed enjoyment for about two centuries and a half. The first fourteen dynasties have given rise to various hypotheses. Bryant, using the Old Chronicle as

an authority, lops them all off at once as spurious. There is nevertheless great reason to suppose that the first, or at least part of it, is genuine. Menes, Mines, or Mizor, the Mizraïm of the Scriptures, and the planter of the nation, is naturally placed as the first sovereign of the united realm: and perhaps the dominion of Athothis was equally extensive; for his name occurs both in the Laterculus of the Theban Kings, and in Sanchoniatho. After him the country seems to have been divided into several independent monarchies; some of whose princes may perhaps be found among the thirteen dynasties that follow.

The first fragment from Josephus, gives an account of the invasion and expulsion of a race of foreigners, who were styled Hycsos or Shepherd Kings. They were a branch of the warlike family of the Cuthites, who took advantage of the divided state of Egypt, and conquered it with little difficulty. They retained possession for nearly two hundred and sixty years; when they were expelled by a combination of the native princes under Thummosis, king of Thebes. The Shepherds are placed as the fifteenth dynasty, and Thummosis and his successors, correspond accurately with Amos the first king and his successors of the eighteenth dynasty. Very shortly after the expulsion of the shepherds, Joseph and the children of Israel, came down into Egypt, and were settled in the land of Goshen, the Avaris, which had been evacuated by the Shep-

herds ; where they seem to have lived more than a century on terms of the greatest amity with the Egyptians, till a second invasion of the Shepherds reduced them to a state of slavery. Of this invasion the second extract gives an account, and places it in the reign of Amenophis, whom the historian identifies with Amenophis the third, by making him the predecessor of Sethos his son, whom we find the first of the nineteenth dynasty, and who was named Ramesses, after Rampses the father of Amenophis. According to the fragment, the Shepherds effected the conquest in alliance with the Israelites, with whom they reigned conjointly thirteen years, during which time Amenophis, with multitudes of his subjects, retired into Ethiopia. By a comparison of the fragment with the Mosaic account, and some passages relative to the same transactions in Diodorus, Herodotus, and Tacitus, Mr. Faber has extracted the following particulars ; that instead of thirteen years, one hundred and six must be allotted to the duration of the second shepherd dynasty ; the five hundred and eleven years mentioned by Manetho, being the complete interval between the first invasion and final expulsion : that the native Egyptians and Israelites were equally oppressed under their sway : that the Pyramids were constructed by the joint labours of the conquered, at the command of Cheops, one of the Shepherd kings : and that the Exodus of the Israelites, and destruction of the

Shepherd's power were effected at the same time, by the passage of the Red Sea. After the power of the Shepherds was broken by that catastrophe, the native princes returned, and seem to have had some difficulty in expelling the remnant of the Shepherd tribe; which was finally effected by Sethosis, in the emigration of the Danaï to Greece.

The second invasion then must have taken place in the reign of Amenophis the second; and the return of the Egyptian kings from Ethiopia, in the person of Amenophis the third, who has been confounded with his predecessor. The kings of the second dynasty of Shepherds, seem to have been but two, Cheops and Chephren according to Herodotus, the Chemmis and Cephren of Diodorus. They correspond apparently with Suphis, and Suphis the second which are placed in the fourth of the dynasties of Manetho. The second dynasty of Shepherds, was in reality the fourth dynasty of Egypt, which is expressly stated to have been Memphites of a different race: and of these Suphis the first is said by Africanus, to be the same as Cheops. By turning also to the Laterculus we may observe, at the fifteenth, a change of dynasty from Theban Egyptian to Theban kings: and in Saophis and Sensaophis or rather Saophis the second, we may recognise the same persons reigning as the kings of Thebes. The Mencheres of Manetho, who follows Suphis, is probably the Mycerinus of Dio-

dorus and Herodotus, and the Moscheris of Eratosthenes; and a similarity in the names of his successors to those of the successors of Acherres* in the eighteenth, may induce us to suppose they were the same persons, the exiled princes of Egypt, the contemporaries and not the successors of the second race of Shepherd kings. If any reliance may be placed upon the numbers, another argument might be drawn from the sum of the united reigns which amounts in all the three cases to something more than a century. For a very ingenious theory, I may also refer to the Egyptian Mythology of Pritchard, in which he separates the Theban, Memphite, Thinite, Elephantine, Xoïte, and Heracleotic dynasties from each other, and looks upon them as independent and often contemporaneous dynasties.

The Tyrian Annals are fragments, which were quoted by Josephus from the now extinct histories of Dius and Menander. They agree perfectly with the scriptural accounts, and furnish some curious particulars in addition. The date of the foundation of Carthage, it may be observed is accurately fixed.

The fragments of Zoroaster are generally known

* Possibly the name was Cheres or Ares, varied by the common prefixes of Men, Ach, &c.

by the title of the Chaldaic Oracle of Zoroaster. A few of them were first published by Ludovicus Tiletanus at Paris, with the commentaries of Pletho; to which were subsequently added those of Psellus. The rest were collected by Franciscus Patricius from the works of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius; and published together with the Hermetic Books at the end of his *Nova Philosophia*. Stanley in his *lives of the Philosophers*, has given the complete collection of the oracles, with a translation into English, to which I have generally adhered.

Great doubts have been entertained respecting the authenticity of these oracles: but the variety of authors by whom they have been quoted, and throughout whose works they lie dispersed, speaks something in their favour. That they were the forgery of some Gnostic, is an opinion which Stanley thinks sufficiently refuted by the great veneration in which they were held by the Platonic school.

The oracles of Zoroaster, if not genuine extracts, at least contain the genuine doctrine of the Sabæan Theology. The writings which are extant under the title of the Hermetic books though of a far more suspicious character, and evidently the compositions of a later age, have by several eminent writers been also supposed to contain the real doctrines of the Egyptian Buddhists. Both savour per-

haps too strongly of the Platonic philosophy : but that peculiar phraseology, by which the materiality of their subject is sublimated into a spiritual form, must be attributed to the Greek translators, who had deeply imbibed the doctrines of that school.

The *Periplus of Hanno* is an account of the earliest voyage of discovery extant. It was taken from an original and apparently official document which was suspended in the temple of Saturn, at Carthage. Mr. Falconer has edited it as a separate work, and gives two dissertations on it ; the first, explanatory of its contents ; and the second, a refutation of Mr. Dodwell's reflections on its authenticity. I have followed Mr. Falconer both in his text and translation. With respect to its age, Mr. Falconer agrees with Bougainville in referring it to the sixth century before the Christian era.

The *Periplus* is prefaced by a few lines, reciting a decree of the Carthaginians relative to the voyage and its objects : and is then continued as a narrative, by the commander or one of his companions, which commences from the time the fleet had cleared the straits of Gibraltar. Mr. Bougainville has given a chart of the voyage, which may be found, together with the corresponding maps of Ptolemy and D'Anville, in Mr. Falconer's treatise. It may be sufficient however, to remark that *Thymiaterium*, the first of the colonies planted by Hanno, occupies a position very nearly, perhaps precisely the same with that of the present com-

mercial city of Mogadore. The promontory of Soloeis corresponds with Cape Bojador, nearly opposite to the Canaries. Caricontichos, Gytte, Acra, Melitta and Arambys are placed between Cape Bojador and the Rio d'Ouro which is supposed to be the Lixus. Cerne is laid down as the island of Arguin under the southern Cape Blanco: the river Chretes perhaps is the St. John, and the next large river mentioned is the Senegal. Cape Palmas and Cape Three Points, are supposed to correspond respectively with the Western and Southern Horns, and some island in the Bight of Benin, with that of the Gorillæ. Vossius however supposes the Western Horn, to be Cape Verd, and the Southern, Cape Palmas, in which case the Sierra Leone will answer to the Ochema Theon the Chariot of the Gods.

The description of the Troglodytæ, as men of a different form or appearance, may imply a change from the Moresco to the Negro race. Some passages, quoted by Mr. Falconer from Bruce's travels, explain the extraordinary fires and nightly merriment, which alarmed the voyagers, as customs common among many of the negro tribes, and which had repeatedly fallen within the scope of his own observations. The Gorillæ are supposed to be large monkeys or wild men as the name *ανθρωποι αγριοι* may in fact import.

It is needless to take notice of the numerous

forgeries, which have been issued as the productions of the authors of these fragments. There is a complete set which was composed in Latin by Annii, a monk of Viterbo. But it is a singular circumstance, and one which might be urged with great force against the genuineness of almost the whole collection, that not only the original authors have perished, but those also, through whose means these relics have been handed down. With the exception of these fragments, not only have Sanchoniatho, Berossus, and the rest passed on into oblivion; but the preservers of their names have followed in the same track, and to a more unusual fate. The fragments of Philo, Abydenus, Polyhistor, Dios, and the others, are generally not those of their own works, but extracts from their predecessors.

It is necessary also to advert to the numerous errors which will be found in every sheet. The fragments have been exposed to more than the common risks, and accidents, to which all ancient writings have been subject. They have been either copied from the rude annals of antiquity, or sketched from historical paintings or hieroglyphical records, they have been sometimes translated from the sacred, into the common language of the place, and again translated into Greek; then passed in quotation from hand to hand, and are now scattered over the works of the fathers, and the writers of the Roman empire. It is matter of surprise then,

not that they abound in error and uncertainty, but that so much has been preserved. For my own errors and inadvertencies I beg leave humbly to apologise, yet I must confess I have some reason to congratulate myself on finding in the above a cloak, under which a multitude of them may be concealed, and to which a charitable disposition may refer as many as it pleases without even recurring to the "errors of the press."

Several of these fragments are preserved in two or three different authors, each of whom contains a different version of the same, differing not so much in the outline, and in the general flow of words, as in those technicalities and variations of termination which were necessary to adapt them to the author's style, and it has been a source of some little perplexity to determine which of these various readings to prefer.

To Eusebius, Syncellus, and Josephus, we are principally indebted for these relics of antiquity. The authors of them are repeatedly cited in the *Stromata* of Clemens Alexandrinus, and in the works of Justin, Cedrenus, and the fathers of the lower empire : but unfortunately no extracts have been preserved. Diodorus Siculus has borrowed largely, but has incorporated the substance of his quotations in the body of his own work.

For Josephus I have followed Hudson's edition. The Cologne edition of the *Præparatio Evangelica*

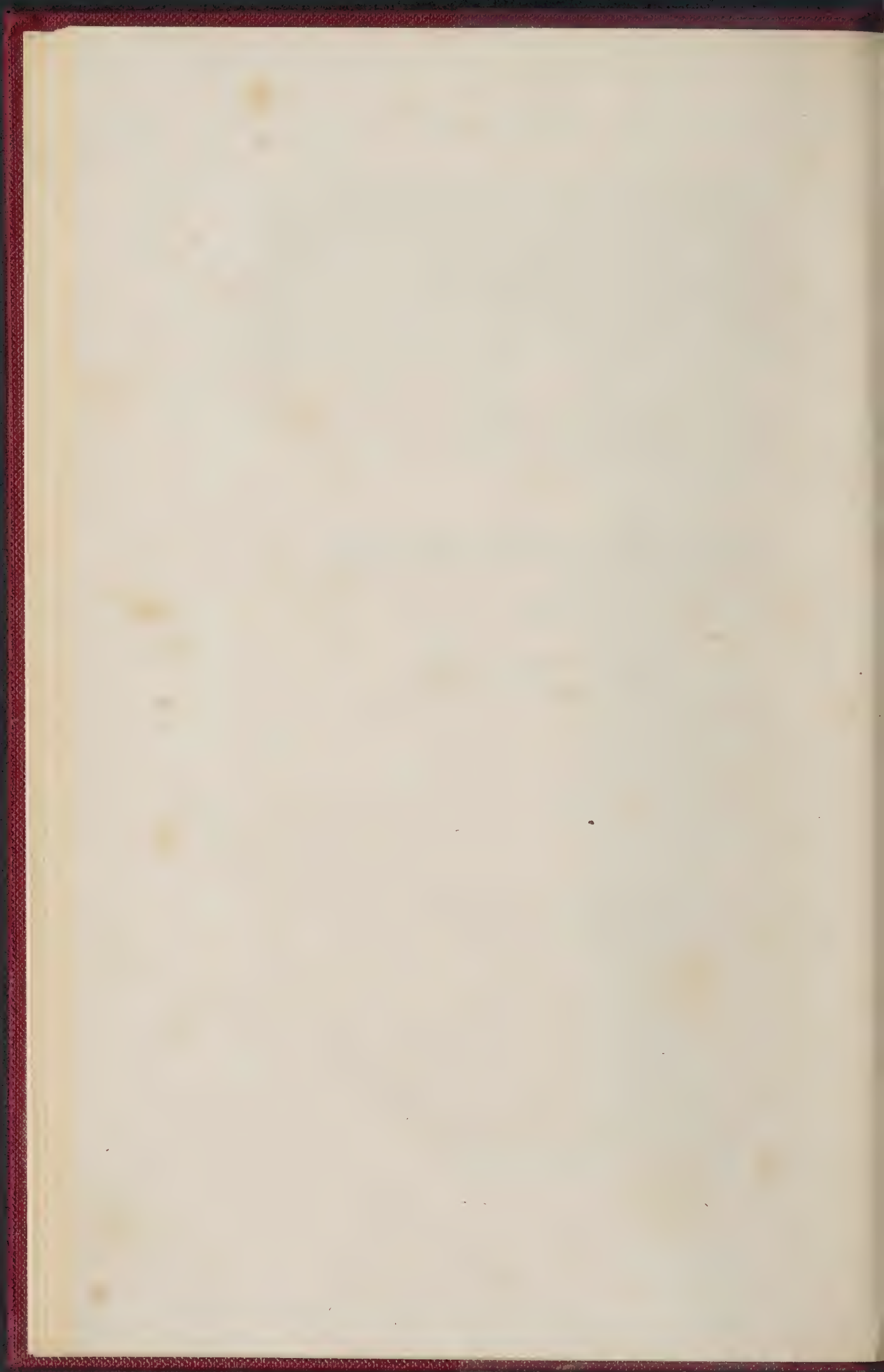
of Eusebius is often considered as the best: but upon close inspection and comparison I have been induced to prefer the text of Stephen. With the exception of a mutilated translation into Latin, Eusebius' Chronicle is lost. Under that title however Scaliger has industriously compiled a very portly folio, which, with some other Chronicles, contains a collection of all the fragments of the Greek text of Eusebius, that could be found. Syn-cellus has been magnificently edited at Paris under the patronage of Louis the fourteenth. By that father very copious extracts have been preserved. He professes to follow the original documents more closely than his predecessors, and as his Parisian editor makes the same pretences to fidelity, I have very generally taken his text as the groundwork. To correct all the palpable grammatical errors contained in it, would be a difficult undertaking. To effect it in some degree, I have availed myself of the emendations of the margin, and of the different readings to be found in Eusebius. But in no case have I presumed to alter without authority; and where neither the margin nor Eusebius afforded that, I have permitted the error to stand as I found it. The alteration of a single letter would sometimes correct a gross grammatical mistake: yet at the same time by retaining the letters as they stand, and making a different division of them into words, a different meaning may be elicited. This work being a mere collection of quotations,

I have not deviated from the usual method of quoting without the points. In most cases we make no use of them: in some instances, their introduction might stamp one particular signification upon certain passages, in which two, widely different, present themselves: but where so much uncertainty prevails, every person must be at liberty to accent as he pleases, or to divide the words as best may suit his purpose. To introduce the accents generally, and omit them in those sentences which may bear a double import, and in which they might assist us to determine the meaning; in short, to use them where they are of no use, and omit them where they might be turned to some account, would be an eccentricity, more needing an apology, than the course I have ventured to pursue. The matter contained in these fragments is the only merit to which they can pretend; the interpretation is all that is required; and refined criticism, bestowed on works which do not rise to elegance, is always a misplaced display of learning: and I feel myself as little competent as inclined to enter into speculations upon the words or accents. So far from presuming to intrude into the province of a commentator, I shall be well content if I have committed no great mistakes.

Such as these fragments are, I send them forth without either note or comment. The classical reader will find, I fear, but poor amusement in perusing a half barbarous dialect, replete with errors

and inconsistencies: to the student of divinity, however, they may not be altogether unacceptable or devoid of interest: and to the inquirer after ancient history and mythology, it may be useful to have collected into one small volume, the scattered relics for which he must otherwise search so widely.

THE
THEOLOGY OF THE PHŒNICIANS;
FROM
SANCHONIATHO.



SANCHONIATHO.

THE COSMOGONY.

ΤΗΝ των ὅλων ἀρχὴν ὑπο-
τίθεται Ἀερα ζοφωδὴ καὶ
πνευματώδῃ, ἡ πνοὴν αἰετος
ζοφώδους, καὶ Χάος θολερὸν,
ερεβώδες. ταῦτα δὲ εἶναι
ἀπειρα, καὶ διὰ πολὺν αἰῶνα
μὴ εἶναι περας. ὅτε δὲ (φη-
σιν) ἠρασθῇ τὸ πνεῦμα των
ιδίων ἀρχῶν, καὶ ἐγενετο συγ-
κρasis, ἡ πλοκὴ ἐκείνῃ ἐκληθῇ
Πόθος. αὕτῃ δὲ ἀρχῇ κτισεως
ἀπαντων. αὐτὸ δὲ οὐκ ἐγινώσκε
τὴν αὐτοῦ κτισιν, καὶ ἐκ τῆς
αὐτοῦ συμπλοκῆς τοῦ πνευμα-
τος, ἐγενέτο Μῶτ. τοῦτο τινες
φασιν ἰλυν. οἶδε, ὕδατῶδους
μιξεως σηψιν. καὶ ἐκ ταύτης
ἐγενετο πασα σπορά κτισεως,
καὶ γενεσις των ὅλων.

Ἦν δὲ τινὰ ζῶα οὐκ ἐχόντα
αἰσθησιν, ἐξ ὧν ἐγενετο ζῶα

HE supposes that the beginning of all
things was a dark and condensed
windy air, or a breeze of dark air and
a Chaos turbid and indistinct like
Erebus: and that these things were
infinite, and for a long time had no
bound: but when this wind became
enamoured of its own principles, and
a mixture took place, that embrace
was called Desire: and it was the
beginning of the creation of all things.
But the wind knew not its own pro-
duction. And of that wind from its
embrace was begotten Môt; which
some call Mud, others the putrefac-
tion of a watery mixture: and from
this sprung all the seed of the creation,
and the generation of the universe.

But there were certain animals
which had no sense, out of which pro-

νοερα, και εκληθη Ζωφασημιν, τουτ' εστιν ουρανου κατοπτται. και ανεπλασθη ὁμοίως ὡου σχηματι, και εξελαμψε Μωτ, Ἡλιος τε και Σεληνη, Αστερες τε και Αστρα μεγαλα.

Και του αερος διαυγασαντος, δια πυρωσιν και της θαλασσης και της γης εγενετο πνευματα, και νεφη, και ουρανιων ὑδατων μεγαστα καταφοραι και χυσεις. και επειδη διεκριθη, και του ιδιου τοπου διεχωρισθη δια την του ἡλιου πυρωσιν, και παντα συνηνητησε παλιν εν αερι ταδε τοισδε, και συνερράξαν, βρονται τε απετελεσθησαν και αστραπαι, και προς τον παταγον των βροντων τα προγεγραμμενα νοερα ζωα εγρηγορησεν, και προς τον ηχον επτυρη, και εκινήθη εν τη γη και θαλασση αρρην και θηλυ.

(Τουτοις ἔξης ὁ αὐτός συγγραφεὺς ἐπιφέρει λεγών.) ταυθ' εὔρεθη εν τη κοσμογονικῇ γεγραμμενα Τααυτου, και τοις ἐκείνου ὑπομνημασιν, εκτε στοχασμων και τεκμηριων, ὧν ἔωρακεν αὐτου ἡ διανοια, και εὔρε, και ἡμιν ἐφωτισεν.

Ἐξῆς τουτοις ονοματα των ανεμων ειπων Νοτου και Βορεου και των λοιπων, επιλεγει.

ceeded intelligent animals, and they were called Zophasemin, that is, the inspectors of heaven, and they were moulded in like manner in the shape of an egg, and Môt shone forth the sun and the moon, the less and the greater stars.

And the air shining thoroughly with light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions, and torrents of the heavenly waters. And when these things, by the heat of the sun, were parted and separated from their proper places, and all met again in the air, and were dashed to pieces against each other, thunders and lightnings were the effect; and at the sound of the thunders, the before-mentioned intelligent animals were awakened, and frightened by the noise, and male and female moved upon the earth, and in the sea.

(After these things our Author proceeds to say:) These things are written in the Cosmogony of Taautus, and in his memoirs, and from the conjectures, and natural signs which his mind perceived and discovered, and wherewith he has enlightened us.

Afterwards, declaring the names of the winds North, South, and the rest, he makes this epilogue:—But these

Αλλ' οὔτοιγε πρῶτοι αφιερωσαν τα της γης βλαστηματα, και θεους ενομισαν, και προσκυνοουν ταυτα, αφ' ὧν αυτοι τε διεγιγοντο, και οἱ επομενοι, και οἱ προ αυτων παντες, και χρας και επιθυσεις εποιουν. (και επιλεγει) αὐται δε ησαν αἱ επινοιαι της προσκυνησεως, ὁμοιαι τη αυτων ασθενεια και ψυχης ατολμια.

first men consecrated the plants of the earth, and judged them gods, and worshipped those things, upon which they themselves lived, and all their posterity, and all before them; to these they made libations and sacrifices. Then he proceeds:—Such were the devices of worship, agreeing with their weakness and the want of boldness of their souls.—*Euseb. Præp. Evan. lib. I. c. 10.*

THE GENERATIONS.

Εἴτα (φησι) γεγενησθαι εκ του Κολπια ανεμου, και γυναικος αυτου Βααυ, τουτο δε νυκτα ἐρμηνευειν, Αἰωνα και Πρωτογονον θυητους ανδρας, οὕτω καλουμενους, εὔρειν δε τον Αἰωνα την απο των δενδρων τροφην.

Of the wind Colpias, and his wife Baau, which is interpreted Night, were begotten two mortals, called Æon and Protogonus: and Æon found out food from trees.

Εκ ταυτων τους γενομενους κληθηναι Γενος και Γενααν, και οικησαι την Φοινικην. αυχμων δε γενομενων, τας χειρας ορεγειν εις ουρανους προς τον Ἡλιον. τουτον γαρ (φησι) θεον ενομιζον μονον ουρανου Κυριον, Βεελσαμην καλουντες, ὁ εστι παρα Φοινιξι κυριος ουρανου, Ζευς δε παρ' Ἑλλησι.

Those that were begotten of these were called Genus and Genea, and they dwelt in Phœnicia: and when there were great droughts they stretched forth their hands to heaven towards the Sun; for him they thought the only lord of heaven, calling him Beelsamin, which in Phœnician is Lord of Heaven, but in the Greek Zeus.

Ἐξης (φησιν) απο Γενους Αἰωνους και Πρωτογονου, γενη-

Afterwards by Genus, the son of Protogonus and Æon, were begotten

θηναι αυθις παιδας θνητους, οἷς ειναι ονοματα Φως και Πυρ και Φλοξ. οὔτοι (φησιν) εκ παρατριβης ξυλων ευρον πυρ, και την χρησην εδιδαξαν.

Υἱους δε εγενησαν οὔτοι μεγεθει τε και υπεροχη κρεισσονας. ὧν τα ονοματα τοις ορεσιν επετεθη ὧν εκρατησαν. ὡς ἐξ αυτων κληθηναι το Κασσιον, και τον Λιβανον, και τον Αντιλιβανον, και το Βραθυ.

Εκ τουτων (φησιν) εγενηθησαν Μημρουμος ὁ και Ύψουρανιος απο μητερων δε (φησιν,) εχρηματιζοντων τοτε γυναικων αναιδην μισγομενων οἷς αν εντυχοιεν. Εἰτα (φησι) τον Ύψουρανιον οικησαι Τυρον, καλυβας τε επινοησαι απο καλαμων και θρυων, και πυρων. στασιασαι δε προς τον αδελφον Ουσων. ὅς σκεπην τῷ σωματι πρωτος εκ δερματων, ὧν ισχυσε συλλαβειν θηριων ευρε. Ραγδαιων δε γενομενων ομβρων και πνευματων, παρατριβεντα τα εν τη Τυρῷ δενδρα, πυρ αναιψαι, και την αυτοθι υλην καταφλεξει. δενδρου δε λαβομενον τον Ουσων και αποκλαδουσαντα, πρωτον τολμησαι εις θαλασσαν εμβηναι ανιερωσαι δε δυο στηλας πυρι τε και πνευματι, και προσκυνησαι, ἅμα τε σπενδειν

mortal children, whose names were Phôs, Pâr, and Phlox. These found out the method of producing fire by rubbing pieces of wood against each other, and taught men the use thereof.

These begat sons of vast bulk and height, whose names were given to the mountains on which they first seised: thus from them were named Mount Cassius, and Libanus, Antilibanus, and Brathu.

Memrumus and Hypsuranius were the issue of these men having intercourse with their mothers, the women of those times, without shame, lying with any man they chanced to meet. Then Hypsuranius inhabited Tyre: and he invented the making of huts of reeds and rushes, and the papyrus. And he fell into enmity with his brother Usous, who first made clothing for the body of the skins of the wild beasts which he could catch. And when there were violent storms of rain and wind, the trees in Tyre being rubbed against each other, took fire, and the forest there was consumed. And Usous having taken a tree, and broken off its boughs, first dared to venture on the sea. And he consecrated two pillars to Fire and Wind, and worshipped them, and poured out to them the blood of the wild beasts he took in hunting: and when there was an end of these (the storm and fire?)

αυταις ἐξ ὧν ἤγρευε Ξηριων. τουτων δε τελευτησαντων, τους απολειφθεντας (φησι) ῥαβδους αυτοις αφιερωσαι, και τας στηλας προσκυνειν, και τουτοις ἑορτας αγειν κατ'ετος.

Χρονοις δε ὑστερον πολλοις απο της Ὑψουρανιου γενεας γενεσθαι Αγρα και Ἀλεια, τους ἀλεια και αγρας εὔρετας. ἐξ ὧν κληθηναι αγρευτας και ἀλεις.

Ἐξ ὧν γενεσθαι δυο ἀδελφους σιδηρου εὔρετας, και της τουτου εργασιας. ὧν θατερον τον χρυσωρ λογους ασκησαι, και επφδας και μαντειας. ειναι δε τουτον τον Ἡφαιστον. εὔρειν δε και αγκιστρον, και δελεαρ, και ὀρμιαν, και σχεδιν· πρωτον τε παντων ανθρωπων πλευσαι. διο και ὡς Θεον αυτον μετα Ξανατον εσεβασθησαν. καλεισθαι δε αυτον και Διαμιχιον. οἱ δε τους ἀδελφους αυτου τοιχους φασιν επινοησαι εκ πλινθων.

Μετα ταυτ' εκ του γενους τουτου γενεσθαι νεανιδας δυο, καλεισθαι δε αυτων τον μεν Τεχνητην· τον δε Γηῖνον Αυτοχθονα. οὔτοι επενοησαν τῷ πηλῷ της πλινθου συμμιγνυειν φρυγον, και τῷ ἡλίῳ αυτας τερσαινειν. αλλα και στεγας εξευρον.

he consecrated to them the stumps of wood that remained, and worshipped the pillars, and held anniversary feasts unto the stumps.

And in the times after the generation of Hypsuranius, were Agreus and Halieus, the inventors of the arts of hunting and fishing, from whom huntsmen and fishermen are named.

Of these were begotten two brothers who discovered iron, and the forging thereof. One of these called Chrysor, who is the same with Hephæstus, exercised himself in words, and charms, and divinations; and he invented the hook, bait, and fishing-line, and boats slightly built; and he was the first of all men that sailed. Wherefore he was worshipped after his death as a God, and called Diamichius. And it is said his brothers invented the way of making walls of bricks.

Afterwards, from this generation were born two youths, one of whom was called Technites, the other Geinus Autochthôn. These discovered the method of mingling stubble with the loam of the bricks, and of drying them in the sun; and found out tiling.

Απο τούτων εγενοντο ἑτεροι, ὧν ὁ μὲν Ἀγρος ἐκαλεῖτο. ὁ δὲ Ἀγρουηρος ἢ Ἀγροτης. οὐ καὶ Ἰοανον εἶναι μάλα σεβασμιον, καὶ ναον ζυγοφορουμενον ἐν Φοινικῇ. παρὰ δὲ Βιβλίοις ἐξαιρετῶς θεῶν ὁ μεγιστος ὀνομαίζεται. ἐπινοήσαν δὲ οὗτοι αὐλὰς προστιθεναὶ τοῖς οἰοῖς, καὶ περιβολαῖα, καὶ σπηλαῖα. ἐκ τούτων ἀγροταὶ καὶ κυνηγοί. οὗτοι δὲ καὶ Ἀληταὶ καὶ Τίτανες καλοῦνται.

Απο τούτων γενεσθαι Ἀμύνον καὶ Μάγον. οἱ κατεδείξαν κώμας καὶ ποιμένας.

Απο τούτων γενεσθαι Μίσωρ καὶ Σύδνκ. τούτ' ἐστὶν εὐλύτον καὶ δίκαιον. οὗτοι τὴν τοῦ ἄλλου χρῆσιν εὑρον.

Απο Μίσωρ Τααυτος. ὅς εὑρε τὴν τῶν πρώτων στοιχείων γραφὴν. ὃν Αἰγυπτιοὶ μὲν Θῶωρ, Ἀλεξανδρεῖς δὲ Θῶωθ, Ἕλληνες δ' Ἑρμῆν ἐκαλέσαν. ἐκ δὲ τοῦ Σύδνκ, Διοσκουροὶ, ἢ Καβεῖροι, ἢ Κορυβάντες, ἢ Σαμοθράκες. οὗτοι (φησὶ) πρώτοι πλοῖον εὑρον.

Ἐκ τούτων γεγενῆσιν ἑτεροὶ, οἱ καὶ βοτάνας εὑρον, καὶ τὴν τῶν δακτύλων ἰασίν, καὶ ἐπαῖδας.

Κατὰ τούτους γινεται τις Ἡλιὸν καλουμένος Ἵψιστος, καὶ Ξελεῖα λεγομένη Βηρουθ.

By these were begotten others, of which one was called Agrus, the other Agrouerus or Agrotēs, of whom in Phœnicia there was a statue held in the highest veneration, and a temple drawn by yokes of oxen: and at Byblus he is called, by way of eminence, the greatest of the Gods. These invented courts, and fences for houses; and caves or cellars: husbandmen, and such as hunt with dogs, derive their origin from these: they are called also Aletæ, and Titans.

From these were descended Amynus and Magus, who taught men to construct villages and tend flocks.

By these men were begotten Misor and Sydyc, that is, Well-freed and Just: and they found out the use of salt.

From Misor came Taautus, who invented the writing of the first letters; him the Egyptians called Thoor, the Alexandrians Thoyth, and the Greeks Hermes. But from Sydyc came the Dioscuri, or Cabiri, or Corybantes, or Samothracēs: these (he says) first built a ship complete.

From these descended others, who discovered medicinal herbs, and the cure of poisons and charms.

Contemporary with these was one Elioun, which imports Hypsistus, (the most high) and his wife called

οἱ καὶ κατοικοῦν περὶ Βυβλον. ἐξ ὧν γεναται Ἐπιγειος ἡ Αυτοχθων. ὃν ὕστερον ἐκαλεσαν Οὐρανον. ὥς ἀπ' αὐτοῦ καὶ τὸ ὑπερ ἡμᾶς στοιχεῖον, δι' ὑπερβολὴν τοῦ καλλοῦς ονομαζεῖν Οὐρανον. γεναται δὲ τούτῳ ἀδελφὴ ἐκ τῶν προειρημένων. ἣ δὲ ἐκλήθη Γῆ. καὶ διὰ τὸ καλλος, ἀπ' αὐτῆς (φησὶν) ἐκαλεσαν τὴν ὁμωνυμον Γῆν.

Ὁ δὲ τούτων πατὴρ ὁ Ὑψιστος ἐκ συμβολῆς θηρίων τελευτήσας ἀφίερωθῆ. φ' καὶ χοῆας καὶ θυσιάσας οἱ παῖδες ἐτέλεσαν.

Παραλαβὼν δὲ ὁ Οὐρανὸς τὴν τοῦ πατρὸς ἀρχὴν, ἀγεται πρὸς γάμον τὴν ἀδελφὴν Γῆν, καὶ ποιεῖται ἐξ αὐτῆς παῖδας δ'. Ἴλυν, τὸν καὶ Κρόνον, καὶ Βετύλον, καὶ Δαγῶν, ὃς εὐτισιτῶν, καὶ Ἀτλάντα.

Καὶ ἐξ ἄλλων δὲ γαμετῶν ὁ Οὐρανὸς πολλὴν ἐσχέ γεγενεαν. διὸ καὶ χαλέπαινουσα ἡ Γῆ, τὸν Οὐρανὸν ζήλοτυπούσα ἐκακίζεν, ὥς καὶ διαστήναι ἀλλήλων. ὁ δὲ Οὐρανὸς ἀποχωρήσας αὐτῆς μετὰ βίας, ὅτε καὶ ἐβούλετο ἐπιῶν καὶ πλησιαζὼν αὐτῇ, πάλιν ἀπηλλάτετο. ἐπεχειρεῖ δὲ καὶ τοὺς ἐξ αὐτῆς παῖδας διαφθεῖρειν. τὴν δὲ Γῆν ἀμυνασθαι πολλακίς, συμμαχίαν αὐτῇ συλλεξάμενην.

Beruth, and they dwelt about Byblus; of whom was begotten Epigeus or Autochthon, whom they afterwards called Ouranus (Heaven); so that from him that element, which is over us, by reason of its excellent beauty is named heaven: and he had a sister of the same parents, and she was called Ge (Earth), and by reason of her beauty the earth was called by the same name.

Hypsistus, the father of these, having been killed in a conflict with wild beasts, was consecrated, and his children offered libations and sacrifices unto him.

But Ouranus, taking the kingdom of his father, married his sister Ge, and had by her four sons, Ilus who is called Cronus, and Betylus, and Dagon who is Siton, and Atlas.

But by other wives Ouranus had much issue; whereat Ge, being grieved and jealous, reproached Ouranus, so that they parted from each other: but Ouranus, though he had parted from her, yet by force returned whenever he pleased, and having laid with her again departed; moreover he attempted to kill the children he had by her; Ge also often defended or avenged herself, gathering unto her auxiliary powers.

Εἰς ἀνδρας δὲ προελθὼν ὁ Κρόνος, Ἑρμῇ τῷ τρισμα-
γιστῷ συμβούλῳ καὶ βοηθῷ
χρῶμενος, οὗτος γὰρ ἦν αὐτοῦ
γραμματεὺς, τὸν πατέρα Οὐ-
ρανὸν ἀμυνεταί, τιμῶν τῇ
μητρὶ. Κρόνου δὲ γίνονται
παιδὲς, Περσεφονῇ καὶ Ἀθηνᾷ.
ἡ μὲν οὖν πρώτη, παρθένος
εἰσέλευτα. τῆς δὲ Ἀθηνᾶς γυν-
μῇ καὶ Ἑρμοῦ κατεσκευάσεν
Κρόνος ἐκ σιδήρου ἄρπην καὶ
δορυ. Εἶτα ὁ Ἑρμῆς τοῖς τοῦ
Κρόνου συμμαχοῖς λόγους μα-
γείας διαλεχθεὶς, πόδον ἐνε-
ποίησεν τοῖς κατ' Οὐρανὸν μα-
χῆς ὑπὲρ τῆς Γῆς. καὶ οὕτω
Κρόνος τὸν Οὐρανὸν πολεμῶ
συμβαλὼν, τῆς ἀρχῆς ἤλασεν,
καὶ τὴν βασιλείαν διεδεξάτο.
Ἐάλω δὲ ἐν τῇ μάχῃ καὶ ἡ
ἐπεραστὸς τοῦ Οὐρανοῦ συγ-
κοίτος ἐγκυμῶν οὖσα. ἦν ἐκδι-
δῶσιν ὁ Κρόνος πρὸς γάμον τῷ
Δαγῶνι. τικτεῖ δὲ παρὰ τοῦτῃ
ὁ κατὰ γαστροὺς ἐξ Οὐρανοῦ
ἐφέρειν. ὁ δὲ ἐκαλεσε Δημαρόν.

Ἐπὶ τούτοις ὁ Κρόνος τείχος
περιβάλλει τῇ ἑαυτοῦ οἰκῇ,
καὶ πρώτην πόλιν κτίζει τὴν ἐπὶ
Φοινίκῃ Βυβλόν. Μετὰ ταῦτα
τὸν ἀδελφὸν τὸν ἴδιον Ἀτλάντα
ὑπονοήσας ὁ Κρόνος, μετὰ
γνώμης τοῦ Ἑρμοῦ εἰς βάθος
γῆς ἐμβαλὼν κατέχωσεν.

Κατὰ τούτῳ τὸν χρόνον οἱ

But when Cronus came to man's
age, by the advice and assistance of
Hermes Trismegistus, who was his
secretary, he opposed his father
Ouranus, that he might avenge his
mother. And Cronus had children,
Persephone and Athena; the former
died a virgin; but, by the advice of
Athena and Hermes, Cronus made of
iron a scimitar and a spear. Then
Hermes, addressing the allies of Cro-
nus with magic words, wrought in
them a keen desire to fight against
Ouranus in behalf of Ge. And thus
Cronus overcoming Ouranus in battle,
drove him from his kingdom, and
succeeded him in the imperial power.
In the battle was taken a well-beloved
concubine of Ouranus who was preg-
nant; Cronus gave her in marriage
to Dagon, and she was delivered, and
called the child Demaroon.

After these events Cronus builds a
wall round about his habitation, and
founds Byblus, the first city of
Phœnicia. Afterwards Cronus sus-
pecting his own brother Atlas, by the
advice of Hermes, threw him into a
deep cavern in the earth, and buried
him.

At this time the descendants of the

απο των Διοσκουρων σχεδιας
και πλοια συνθετες, επλευ-
σαν. και εκρφηντες κατα το
Κασσιον ορος, ναον αυταθι
αφιερωσαν.

Οἱ δὲ συμμαχοὶ Ἰλου τοῦ
Κρονου Ἐλαιοὶ ἐπεκληθῆσαν,
ὥς ἀν Κρονίδι. οὗτοι ἦσαν οἱ
λεγόμενοι ἐπὶ Κρονου. Κρονος
δὲ υἱὸν ἔχων Σαδιδόν, ἰδίῳ
αὐτοῦ σιδήρῳ διεχρησατο, δι'
ὑπονοίας αὐτοῦ ἐσχηκώς· καὶ
τῆς ψυχῆς, αὐτοχείρ τοῦ παι-
δὸς γενομένος, ἐστέρησεν. ὥσ-
αυτῶς καὶ θυγάτηρ ἰδίας τὴν
κεφαλὴν ἀπέτεμεν. ὥς πάντας
ἐκτεπλήχθαι θεοὺς τὴν Κρονου
γνώμην.

Χρονου δε προϊόντος Ουρα-
νος εν φυγή τυγχάνων, Ψυγα-
τερα αυτού παρθενον Αστάρτην
μεθ' ἑτερων αὐτῆς ἀδελφῶν
δυο, Ρέας καὶ Διώνης δολῶ τον
Κρονον ἀνελειν ὑποπεμπει· ἃς
καὶ ἔλων ὁ Κρονος κουριδίας
γαμετας ἀδελφας οὐσας ἐποι-
ησατο. Γνους δὲ ὁ Οὐρανός,
ἐπιστρατεύει κατὰ τον Κρο-
νον Εἰμαρμένην καὶ Ὀραν
μεθ' ἑτερων συμμαχῶν. καὶ
ταύτας ἐξοικειωσαμένους ὁ Κρο-
νος, παρ' ἑαυτῷ κατεσχεν.
ἐτι δὲ (φησιν) ἐπενοήσε θεός
Οὐρανός Βαιτυλία, λίθους ἐμ-
ψυχούς μηχανησάμενος.

Κρονφ δε εγενοντο απο

Dioscouri, having built some light and other more complete ships, put to sea ; and being out over against Mount Cassius, there consecrated a temple.

But the auxiliaries of Ilus, who is Cronus, were called Eloim, (as it were) the allies of Cronus ; they were so called after Cronus. And Cronus, having a son called Sadidus, dispatched him with his own sword, because he held him in suspicion, and with his own hand deprived his son of life. And in like manner he cut off the head of his own daughter, so that all the gods were amazed at the mind of Cronus.

But in process of time, Ouranus being in banishment, sent his daughter Astarte, with two other sisters, Rhea and Dione, to cut off Cronus by deceit; but Cronus took the damsels, and married them being his own sisters. Ouranus, understanding this, sent Eimarmene and Hora with other auxiliaries to make war against him: but Cronus gained the affections of these also, and kept them with himself. Moreover, the god Ouranus devised Bætulia, contriving stones that moved as having life.

And Cronus begat on Astarte seven

Αστάρτης θυγατέρες ἑπτα
Τιτανίδες ἢ Ἀρτεμίδες. καὶ
παλιν τῷ αὐτῷ γίνονται ἀπο
Ρέας παῖδες ἑπτα, ὧν ὁ νεώ-
τατος ἅμα τῇ γενεσεί ἀφίε-
ρωθῇ, καὶ ἀπο Διώνης θηλείαι.
καὶ ἀπο Ἀστάρτης παλιν ἀρρεν-
ες δύο, Πόθος καὶ Ἐρως.

Ὁ δὲ Δάγων ἐπεὶ εὗρε
σίτον καὶ ἀροτρον, ἐκλήθη
Ζεὺς Ἀροτριος.

Σύδυκ δὲ τῷ λεγομένῳ
δικαίῳ, μίᾳ τῶν Τιτανίδων
συνελθούσα, γεννᾷ τὸν Ἀσκλη-
πιον. ἐγενήθησαν δὲ καὶ ἐν
Περαιᾷ Κρόνῳ, τρεῖς παῖδες,
Κρόνος ὁμώνυμος τῷ πατρὶ, καὶ
Ζεὺς Βῆλος, καὶ Ἀπόλλων.

Κατὰ τοὺτους γίνονται
Πόντος καὶ Τυφὼν καὶ Νῆρεϋς,
πατὴρ Πόντου. ἀπὸ δὲ τοῦ
Πόντου γίνεταί Σιδων· ἥ καθ'
ὑπερβολὴν ευφωνίας πρώτη ὕμ-
νον ᾠδῆς εὔρε. καὶ Ποσειδων.

Τῷ δὲ Δημαρουντὶ γίνεταί
Μελικάρθος. ὁ καὶ Ἡρακλῆς.

Εἰτα παλιν Οὐρανὸς πολεμεῖ
Πόντῳ. καὶ ἀποστὰς, Δημα-
ρουντὶ προστίθεται. Ἐπεισι-
τε Πόντῳ ὁ Δημαρουντὸς τροπου-
ταί τε αὐτὸν ὁ Πόντος. ὁ δὲ
Δημαρουντὸς φυγῆς θυσιᾶν ἡξί-
ατο.

Ἐπεὶ δὲ τριακοστῷ δευτέρῳ
τῆς ἑαυτοῦ κρατησεως καὶ
βασιλείας, ὁ Ἴλος, τοῦτ' ἐστίν

daughters called Titanides, or Arte-
mides ; and he begat on Rhea
seven sons, the youngest of whom
was consecrated from his birth ; also
by Dione he had daughters, and by
Astarte moreover two sons, Pothos
and Eros.

And Dagon, after he had found out
bread-corn and the plough, was called
Zeus Arotrius.

To Sydyc, called the just, one of
the Titanides bare Asclepius : Cronus
had also in Peræa three sons, Cronus
bearing his father's name, and Zeus
Belus, and Apollo.

Contemporary with these were Pon-
tus, and Typhon, and Nereus the
father of Pontus : from Pontus de-
scended Sidon, who by the excellence
of her singing first invented the hymns
of odes or praises : and Posidon.

But to Demaroon was born Meli-
carthus, who is also called Heracles.

Then again Ouranus makes war
against Pontus, but parting from him
attaches himself to Demaroon. De-
maroon invades Pontus, but Pontus
puts him to flight, and Demaroon
vows a sacrifice for his escape.

In the thirty-second year of his
power and reign, Ilus, who is Cronus,
having laid an ambuscade for his

ὁ Κρονος, Ουρανὸν τὸν πατέρα
λοχῆσας ἐν τοπῷ τινὶ μεσο-
γείῳ, καὶ λαβὼν ὑποχείριον,
εκτεμνεί αὐτοῦ τὰ αἰδοῖα, συν-
εγγυς πηγῶν τε καὶ ποταμῶν.
ἐνθα ἀφίερωθῇ Ουρανός, καὶ
ἀπηρτισθῇ αὐτοῦ τὸ πνεῦμα,
καὶ ἀπεσταξέν αὐτοῦ τὸ αἷμα
τῶν αἰδοίων, εἰς τὰς πηγὰς,
καὶ τῶν ποταμῶν τὰ ὕδατα,
καὶ μέχρι τούτου δεικνύται τὸ
χωρίον.

(Πάλιν δὲ ὁ συγγραφεὺς
τούτοις ἐπιφέρει μεθ' ἕτερα
λεγων.) Ἀστάρτη δὲ ἡ με-
γίστη, καὶ Ζεὺς Δημάρους,
καὶ Ἀδωδὸς βασιλεὺς Θεῶν,
ἐβασίλευον τῆς χώρας, Κρονὸν
γνώμη. ἡ δὲ Ἀστάρτη ἐπεθηκε
τῇ ἰδίᾳ κεφαλῇ βασιλείας
παρασημῶν κεφαλὴν ταυροῦ.
περινοστουσα δὲ τὴν οἰκουμέ-
νην, εὗρεν ἀεροπετὴ ἀστὲρα,
ὃν καὶ ἀνέλωμεν, ἐν Τυρῷ τῇ
ἁγίᾳ νησὶ ἀφίερωσε. (Τὴν δὲ
Ἀστάρτην Φοινίκης, τὴν Ἀφρο-
δίτην εἶναι λεγουσι.)

Καὶ ὁ Κρονὸς δὲ περιῶν
τὴν οἰκουμένην, Ἀθηνᾶ τῇ ἑαυ-
τοῦ θυγατρὶ δίδωσι τῆς Ἀττικῆς
τὴν βασιλείαν. λοιμὸν δὲ γε-
νομένου καὶ φθορᾶς, τὸν ἑαυτοῦ
μονογενὴ υἱόν, Κρονὸς Ουρανῷ
πατρὶ ὀλοκαρποῖ, καὶ τὰ αἰδοῖα
περιτεμνεται, ταῦτο ποιῆσαι
καὶ τοὺς ἄμ' αὐτῷ συμμαχοὺς

father Ouranus in a certain place in
the middle of the earth, and having
gotten him into his hands, dismem-
bers him near fountains and rivers.
There Ouranus was consecrated, and
his spirit was separated, and the
blood of his parts dropt into the foun-
tains and the waters of the rivers; and
the place is shewed even to this day.

(Then our historian, after some
other things, goes on thus :) But
Astarte called the greatest, and De-
maroon entitled Zeus, and Adodus
named the king of gods, reigned over
the country by the consent of Cronus :
and Astarte put upon her head, as
the mark of her sovereignty, a bull's
head : and travelling about the habi-
table world, she found a star falling
through the air, which she took up,
and consecrated in the holy island
Tyre : and the Phœnicians say that
Astarte is Aphrodite.

Cronus, also going about the habi-
table world, gave to his daughter
Athena the kingdom of Attica : and
when there happened a plague and
mortality, Cronus offered up his only
son as a sacrifice to his father Oura-
nus, and circumcised himself, and
forced his allies to do the same : and
not long afterwards he consecrated

καταναγκάσας. και μετ' ου
πολυ ἕτερον αὐτου παιδα απο
Ρέας ονομαζομενον Μουθ' απο-
θανοντα αφιῆροι. Θανατον
δε τουτον και Πλουτωνα Φοι-
νικες ονομαζουσι.

Και επι τουτοις ὁ Κρονος
Βυβλον μεν την πολιν Θεα
Βααλτιδι, τη και Διωνη διδω-
σι, Βηρυτον δε Ποσειδωνι και
Καβηροις αγροταις τε και ἀλι-
ευσιν. οἱ και Ποντου λειψανα,
εις την Βηρυτον αφιερωσαν.

Προ δε τουτων Θεος Τααυ-
τος μιμησαμενος τον Ουρανον,
των Θεων οφεις, Κρονου τε και
Δαγωνος, και των λοιπων διε-
τυπωσεν τους ἱερους των στοι-
χειων χαρακτηρας. επενοησε
δε και τῷ Κρονῷ παρασημα
βασιλειας, ορματα τεσσαρα
εκ των εμπροσθιων και των
οπισθιων μερων· δυο δε ἡσυχῃ
μνοντα και επι των ωμων
πτερα τεσσαρα· δυο μεν, ὡς
ἱπταμενα, δυο δε ὡς ὑφειμενα.
το δε συμβολον ἦν, ἐπειδη
Κρονος κοιμωμενος εβλεπε, και
εγρηγορῶς εκοιματο· και επι
των πτερων ὁμοιως· ὅτι ανα-
παυόμενος ἱπτατο, και ἱπτα-
μενος ανεπαυετο. τοις δε λοι-
ποις Θεοις, δυο ἐκαστῷ πτερω-
ματα επι των ωμων, ὡς ὅτι δη
συνιπταντο τῷ Κρονῷ. και
αὐτῷ δε παλιν ἐπι της κεφαλῆς,

after his death another son, called
Muth, whom he had by Rhea; him
the Phœnicians call Death and Pluto.

After these things, Cronus gives
the city of Byblus to the goddess
Baaltis, which is Dione, and Berytus
to Posidon, and to the Caberi, the
husbandmen and fishermen: and they
consecrated the remains of Pontus at
Berytus.

But before these things the god
Taautus, having represented Ouranus,
made types of the countenances of
the gods Cronus, and Dagon, and
the sacred characters of the other
elements. He contrived also for Cro-
nus the ensign of his royal power,
having four eyes in the parts before
and in the parts behind, two of them
closing as in sleep; and upon the
shoulders four wings, two in the act
of flying, and two reposing as at rest.
And the symbol was, that Cronus
whilst he slept was watching, and
reposed whilst he was awake. And
in like manner with respect to his
wings, that whilst he rested he was
flying, yet rested whilst he flew. But
to the other gods there were two
wings only to each upon his shoul-
ders, to intimate that they flew under
the controul of Cronus; he had also
two wings upon his head, the one for

πτερα δυο. ἐν ἐπὶ τοῦ ἡγεμονικωτάτου νοῦ, καὶ ἐν ἐπὶ τῆς αἰσθησεως.

Ἐλθων δὲ ὁ Κρονος εἰς νοτου χωραν, ἀπασαν τὴν Αἰγυπτον ἐδωκε Σεφ Τααυτα, ὅπως βασιλειον αὐτῷ γενηται.

Ταυτα δὲ (φησι) πρωτοιαν των ὑπεμνηματισαντο οἱ ἑπτα Σνδεκ παιδες Καβηροι, καὶ ογδοος αὐτων ἀδελφος Ασκληπιος, ὡς αὐτοῖς ἐνετειλάτο Θεος Τααυτος.

Ταυτα παντα ὁ Θαβίωνος παῖς, πρῶτος των ἀπ' αἰωνος γεγονοτων Φοινικων Ἱεροφαντης ἀλληγορησας, τοῖς τε φυσικοῖς καὶ κοσμικοῖς παθεσιν ἀναμιξας, παρέδωκε τοῖς οργισσι, καὶ τελετῶν καταρχουσι προφηταῖς. οἱ τὸν τυφὸν αὐξεῖν ἐκ παντος ἐπινουντες, τοῖς αὐτων διαδοχοῖς παρέδωσαν καὶ τοῖς ἐπεισαντοῖς. ὧν εἷς ἦν καὶ Ἰσιρις τῶν τριων γραμματων εὐρετης, ἀδελφος Χνα τοῦ πρωτου μετονομασθεντος Φοινικος.

the most governing part, the mind, and one for the sense.

And Cronus coming into the country of the south, gave all Egypt to the god Taautus, that it might be his kingdom.

These things, says he, the Caberi, the seven sons of Sydec, and their eighth brother Asclepius, first of all set down in memoirs, as the god Taautus commanded them.

All these things the son of Thabion, the first Hierophant of all among the Phœnicians, allegorized and mixed up with the occurrences and passions of nature and the world, and delivered to the priests and prophets, the superintendants of the mysteries: and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners: of whom one was Isiris, the inventor of the three letters, the brother of Chna, who is called the first Phœnician.—*Euseb. Præp. Evan. lib. I. c. 10.*

OF THE MYSTICAL SACRIFICE OF THE EGYPTIANS.

Ἔθος ἦν τοῖς παλαιοῖς, ἐν ταῖς μεγαλαῖς συμφοραῖς των κινδυνων, ἀντὶ τῆς παντων φθορας, τὸ ἡγαπημενον των τεκνων, τοὺς κρατουντας ἢ

It was the custom among the ancients, in times of great calamity, to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved

πόλεως ἡ ἐθνους, εἰς σφαγὴν ἐπιδίδοναι λυτрон τοῖς τιμωροῖς δαίμοσι. κατεσφαττοντο δὲ οἱ δίδομενοι μυστικῶς. Κρονος τοῖνυν, ἐν οἷ Φοινικες Ἰσραηλ (Ιλ?) προσαγορευουσι, βασιλευων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν εἰς τὸν τοῦ Κρονου ἀστερα καθιερωθεὶς, ἐξ ἐπιχωρίας νυμφῆς Ἀνωβρετ λεγομένης, υἱὸν ἐχὼν μονογενῆ, ἐν δια τοῦτο Ἰεουδ ἐκαλοῦν, τοῦ μονογενους οὕτως ἐτι καὶ νυν καλουμένου παρα τοῖς Φοινίξι, κινδυνῶν ἐκ πολέμου μεγίστων κατεληφθότων τὴν χώραν, βασιλικὴν κοσμήσας σχηματὶ τὸν υἱόν, βωμόν τε κατασκευασάμενος κατέθυσεν.

of their children as the price of redemption: they who were devoted for this purpose were offered mystically. For Cronus, whom the Phœnicians call Il, and who after his death was deified and instated in the planet which bears his name, when king, had by a nymph of the country called Anobret an only son, who on that account is styled Ieoud, for so the Phœnicians still call an only son: and when great danger from war beset the land he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him. —Euseb. *Præp. Evan.* lib. I. c. 10.

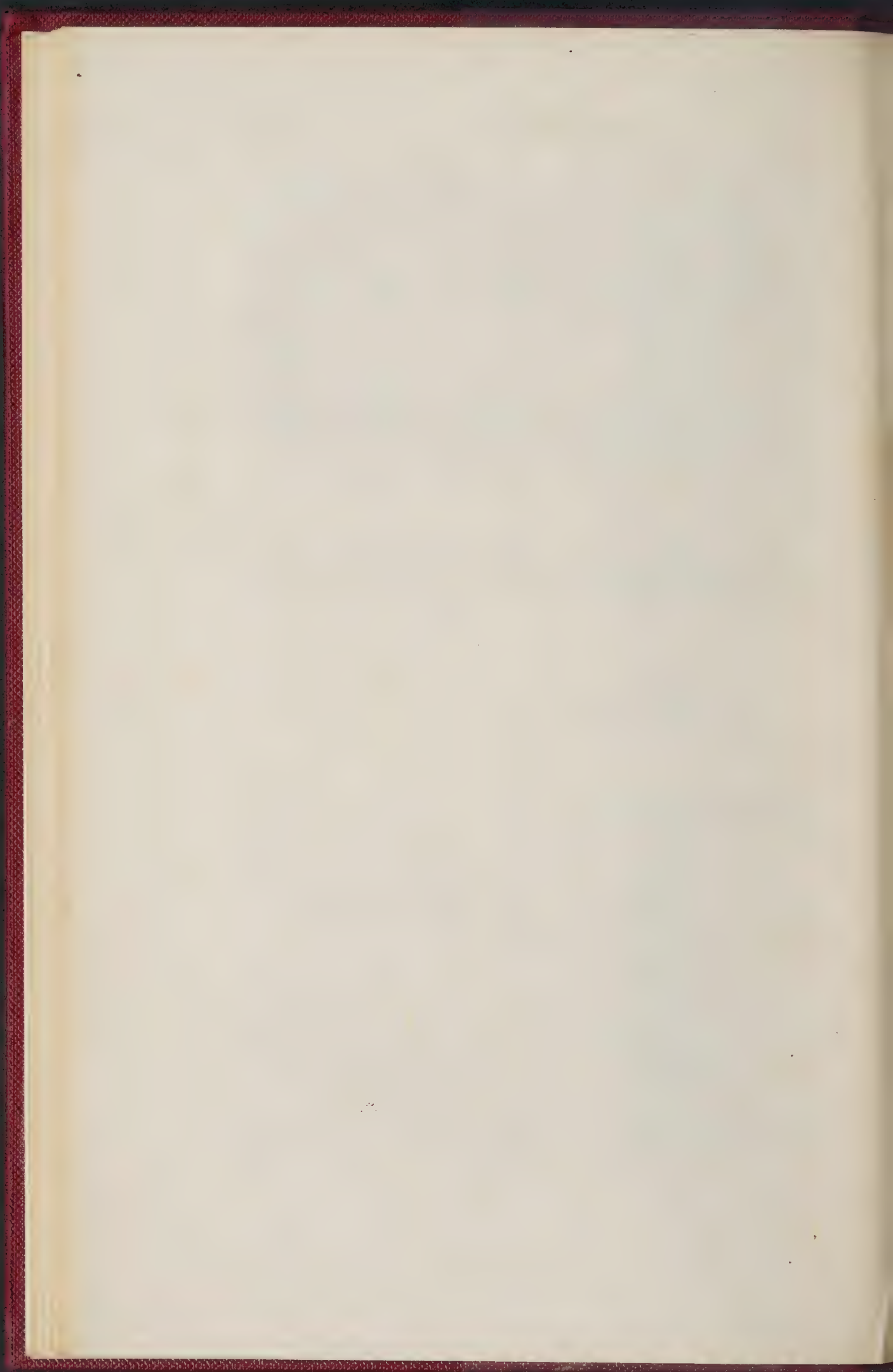
OF THE SERPENT.

Τὴν μὲν οὖν τοῦ δράκοντος φύσιν καὶ τῶν ὀφειῶν αὐτοῦς ἐξεθείασεν ὁ Τααυτος, καὶ μετ' αὐτὸν αὐθις Φοινικες τε καὶ Αἰγυπτιοί. πνευματικώτατον γὰρ τὸ ζῶον πάντων τῶν ἐρπετῶν, καὶ πυρῶδες ὑπ' αὐτοῦ παρεδόθη. παρ' ᾧ καὶ ταχὺς ἀνυπερβλήτων δια τοῦ πνεύματος παρίστησι, χωρὶς ποδῶν τε καὶ χειρῶν, ἡ ἀλλοῦ τινος τῶν ἐξωθεν, ἐξ ὧν τὰ λοιπὰ ζῶα τὰς κινήσεις ποιεῖται. καὶ

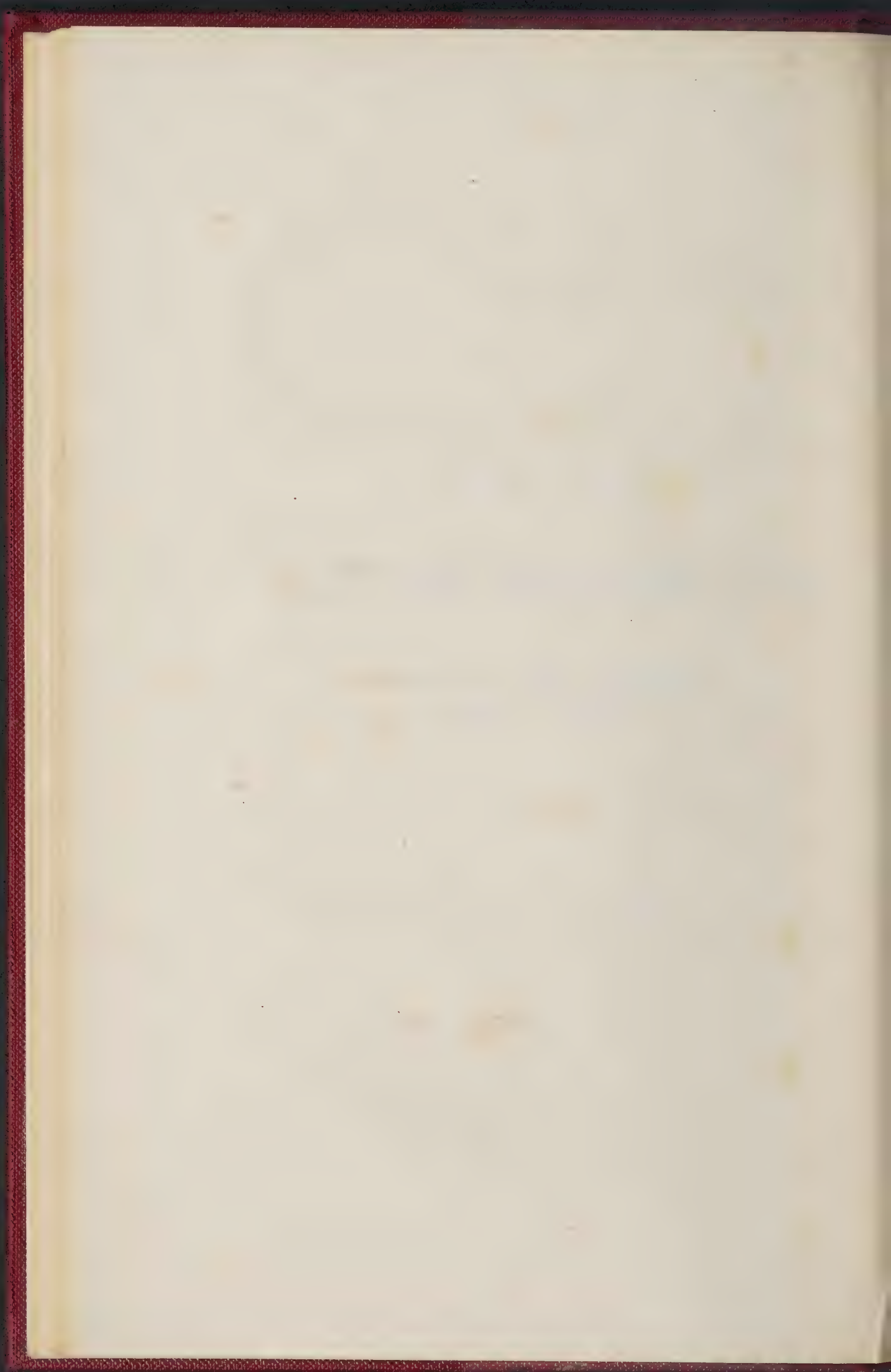
Taautus first consecrated the basilisk, and introduced the worship of the serpent tribe; in which he was followed by the Phœnicians and Egyptians. For this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a

ποικιλῶν σχημάτων τυπούς
 ἀποτελεῖ, καὶ κατὰ τὴν πο-
 ρεῖαν ἑλικοειδεῖς ἔχει τὰς ὁρμάς,
 ἐφ' ᾧ βουλευταὶ ταχέως· καὶ
 πολυχρονιωτάτον δὲ ἐστὶ, οὐ
 μόνον τῷ ἐκδύομενον τὸ γῆρας
 νεάζειν, ἀλλὰ καὶ ἀυξήσιν
 ἐπιδεχέσθαι μείζονα πεφυκε.
 καὶ ἐπειδὴ τὸ ἄριστον με-
 τρον πληρωσῇ, εἰς ἑαυτὸν ἀνα-
 λίσκεται. ὥς ἐν ταῖς ἱεραῖς
 ὁμοίως αὐτὸς ὁ Τααυτὸς κατε-
 ταξέε γραφαῖς. διὸ καὶ ἐν ἱεροῖς
 τοῦτο τὸ ζῶον καὶ ἐν μυστη-
 ρίοις συμπαρεῖληπται.

spiral course, and at what degree of
 swiftness it pleases. And it is very
 long-lived, and has the quality not
 only of putting off its old age, and
 assuming a second youth, but it re-
 ceives a greater increase. And when
 it has fulfilled the appointed measure
 of its existence, it consumes itself:
 as Taautus has laid down in the sacred
 books, wherefore this animal is intro-
 duced in the sacred rites and myste-
 ries.—*Euseb. Præp. Evan. lib. I. c. 10.*



THE FRAGMENTS
OF
THE CHALDÆAN HISTORY:
FROM
BEROSSUS, ABYDENUS, AND
MEGASTHENES.



BEROSSUS :

FROM APOLLODORUS.

OF THE CHALDÆAN KINGS.

ΤΑΥΤΑ μὲν ὁ Βηρώσσης ἱστο-
ρησε. Πρῶτον γενεσθαι βασι-
λεα Ἀλῶρον ἐκ Βαβυλωνος Χαλ-
δαιον. βασιλευσαι δὲ σαροῦς
δεκά. καὶ καθεξῆς Ἀλαπαρον
καὶ Ἀμηλωνα τὸν ἐκ Παντιβίβ-
λων. εἰτα Ἀμμενωνα τὸν Χαλ-
δαιον, ἐφ' οὗ (φησι) φανῆναι
τὸν μύσαρον Ὡαννην τὸν Ἀννη-
δωτον ἐκ τῆς Ερυθράς. (ὁπὲρ
Ἀλεξάνδρος προλαβὼν εἰρηκε
φανῆναι τῷ πρώτῳ εἰτε. οὗτος
δὲ μετὰ σαροῦς τεσσαράκοντα.
ὁ δὲ Ἀβυδίνος τὸν δευτέρου
Ἀννηδωτον μετὰ σαροῦς εἰκοσι
ἑξ.) εἰτα Μεγαλάρου ἐκ Παν-
τιβίβλων πόλεως. βασιλευσαι
δὲ αὐτὸν σαροῦς οκτώκαιδεκά.
καὶ μετὰ τούτου Δαῶνον ποι-
μένα ἐκ Παντιβίβλων βασι-
λευσαι σαροῦς δεκά. κατὰ
τούτου πάλιν (φησι) φανῆναι
ἐκ τῆς Ερυθράς Ἀννηδωτον τε-
τάρτον τὴν αὐτὴν τοῖς ἀνω

THIS is the history which Berossus
has transmitted to us. He tells us
that the first king was Alorus of Ba-
bylon, a Chaldæan; he reigned ten
sari: and afterwards Alaparus, and
Amelon who came from Pantibiblon:
then Ammenon the Chaldæan, in
whose time appeared the Musarus
Oannes the Annedotus from the Ery-
thræan sea. (But Alexander Poly-
histor anticipating the event, has
said that he appeared in the first
year; but Apollodorus says that it
was after forty sari; Abydenus, how-
ever, makes the second Annedotus
appear after twenty-six sari.) Then
succeeded Megalarus from the city
of Pantibiblon; and he reigned eigh-
teen sari: and after him Daonus the
shepherd from Pantibiblon reigned
ten sari; in his time (he says) ap-
peared again from the Erythræan sea
a fourth Annedotus, having the same
form with those above, the shape of

εχοντα διαθεσιν, και την
 ιχθυος προς ανθρωπους μιξιν.
 ειτα ηρξαι Ευεδωρεσχον εκ
 Παντιβιβλων, και βασιλευσαι
 σαρους οκτωκαιδεκα. επι του-
 του (φησιν) αλλον φανηναι εκ
 της Ερυθρας Θαλασσης ὁμοιον
 κατα την ιχθυος προς ανθρω-
 πον μιξιν, φ' ονομα Οδακων.
 (Τουτους δε φησι παντας τα
 ὑπο Οαννου κεφαλαιωδως ῥη-
 θεντα κατα μερος εξηγησασ-
 θαι. περι τουτων Αβυδινος
 ουδεν ειπεν.) ειτα αρξαι Αμεμ-
 ψινον Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε αυτον ογδοον
 σαρους δεκα. ειτα αρξαι Οτι-
 αρτην Χαλδαιον εκ Λαραγχων.
 βασιλευσαι δε σαρους η'. Οτι-
 αρτου δε τελευτησαντος τον
 υιον αυτου Ξισουθρον βασιλευ-
 σαι σαρους οκτωκαιδεκα. επι
 τουτου τον μεγαν κατακλυσ-
 μον (φησι) γεγενησθαι. ὡς
 γινεσθαι ὁμου παντας βασι-
 λεις δεκα· σαρους δε ἑκατον

ΕΙΚΟΣΙ.

a fish blended with that of a man. Then reigned Euedoreschus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythræan sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. (All these, says Apollodorus, related particularly and circumstantially whatever Oannes had informed them of: concerning these Abydenus has made no mention.) Then reigned Amempsinus, a Chaldæan from Laranchæ; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldæan, from Laranchæ; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari.—*Syncel. Chron.* 39. *Euseb. Chron.* 5.

BEROSSUS:

FROM ABYDENUS.

OF THE CHALDÆAN KINGS AND THE DELUGE.

ΧΑΛΔΑΙΩΝ μεν της σοφιας
περι τοσαυτα.

Βασιλευσαι δε της χωρας
πρωτον λεγει Αλωρον. τον δε
ὑπερ ἐωϋτου λογον διαδουναι,
ὅτι μιν του λεω ποιμενα ὁ Θεος
αποδειξαι. βασιλευσαι δε σα-
ρους δεκα. σαρως δε εστι ἑξα-
κοσια και τρισχιλια ετεα·
νηρος δε ἑξακοσια· σωσος δε
εξηκοντα.

Μετα δε τουτον Αλαπαρον
αρχαι σαρους τρεις, μεθ' ὃν
Αμιλλαρος εκ πολεως Παντι-
βιβλιος εβασιλευσεν σαρους ιγ'.
εφ' οὗ δευτερον Ανηδωτον την
θαλασσαν αναδυναι παρα-
πλησιον Ωαννη την ιδεαν
ἡμιδαιμονα. μεθ' ὃν Αμμενων
εκ Παντιβιβλων ηρξε σαρους
ιβ'. μεθ' ὃν Μεγαλαρος εκ
Παντιβιβλων ηρξε σαρους οκ-
τωκαιδεκα. ειτα Δαως ποιμην
εκ Παντιβιβλων εβασιλευσεν

So much concerning the wisdom of
the Chaldæans.

It is said that the first king of the
country was Alorus, who gave out a
report that he was appointed by God
to be the Shepherd of the people:
he reigned ten sari: now a sarus is
esteemed to be three thousand six
hundred years; a neris six hundred;
and a sossus sixty.

After him Alaparus reigned three
sari: to him succeeded Amillarus
from the city of Pantibiblon, who
reigned thirteen sari; in his time a
semidæmon called Annedotus, very
like to Oannes, came up a second
time from the sea: after him Am-
menon reigned twelve sari, who was
of the city of Pantibiblon: then
Megalarus of the same place eighteen
sari: then Daos, the shepherd,
governed for the space of ten sari;
he was of Pantibiblon; in his time

σαρους δεκα, ἐφ' οὗ δ' διφνεις
 γην ἐκ θαλασσης ἀνέδυσαν,
 ὅντα ὀνομάζα ταῦτα· Εὐεδώ-
 κος, Εὐενγάμος, Εὐεβούλος,
 Ἀνημεντος. ἐπὶ δὲ τοῦ μετὰ
 ταῦτα Εὐεδώρεσχου Ἀνωδάφος·
 μετ' οὗς ἀλλοιτε ἤρξαν, καὶ
 Σεισιθρος ἐπὶ ταῦτοις. ὥς τοὺς
 πάντας εἶναι βασιλεῖς δεκά·
 ὃν ὁ χρόνος τῆς βασιλείας συν-
 ἤρξε σαρους ἑκατὸν εἰκοσι.
 (καὶ περὶ τοῦ κατακλυσμοῦ,
 παρ' ὁμοία μὲν οὐκ ἀπαραλ-
 λακτὰ λέγει οὕτως.) μετ'
 Εὐεδώρεσχον ἄλλοι τινες ἤρξαν
 καὶ Σεισιθρος· ὃ δὲ Κρονὸς
 προσημῖναι μὲν ἐσεσθαι πλη-
 θος ὁμβρῶν Δεσίου πεμπτῇ ἐπὶ
 δεκά. κελεύει δὲ πᾶν ὅτι γραμ-
 ματῶν ἣν ἐχόμενον, ἐν ἡλίου
 πόλει τῇ ἐν Σιππαροισιν ἀπο-
 κρυφαί. Σεισιθρος δὲ ταῦτα
 ἐπιτέλεα ποιήσας, εὐθεὺς ἐπ'
 Ἀρμενίους ἀνέπλωε, καὶ παρὰ
 τὰ μὴν κατέλαμβανε τὰ ἐκ
 Θεοῦ. Τρίτῃ δὲ ἡμέρῃ ἐπειτα
 ὡς ἐκοπασέ, μετῇ τῶν ὀρνίθων
 πείρην ποιεύμενος, εἰκοὺ γην
 ἰδοίεν τοῦ ὕδατος ἐκδύσαν. Αἱ
 δὲ ἐκδεχόμενοι σφῆας πελαγεὺς
 ἀχάνεος, ἀπορεῦσαι ὁκνηκαθόρ-
 μησονται, παρὰ τὸν Σεισιθρον
 ὀπίσω κομίζονται, καὶ ἐπ' αὐ-
 τῇσι ἕτεραι. Ὡς δὲ τῇσι
 τρίτῃσι εὐτυχέεν, ἀπικατο γὰρ
 δὴ πῆλιν καταπλεοὶ τοὺς τάρ-

four double-shaped personages came
 out of the sea to land, whose names
 were Euedocus, Eneugamus, Eneu-
 boulus, and Anementus : after these
 things was Anodaphus, in the time of
 Euedoreschus. There were afterwards
 other kings, and last of all Sisithrus :
 so that in the whole, the number
 amounted to ten kings, and the term
 of their reigns to an hundred and
 twenty sari. (And among other things
 not irrelative to the subject, he con-
 tinues thus concerning the deluge :)
 After Euedoreschus some others
 reigned, and then Sisithrus. To him
 the deity Cronus foretold that on the
 fifteenth day of the month Desius
 there would be a deluge, and com-
 manded him to deposit all the writings
 whatever that he had, in the city of
 the Sun in Sippara. Sisithrus, when
 he had complied with these com-
 mands, instantly sailed to Armenia,
 and was immediately inspired by
 God. During the prevalence of the
 waters Sisithrus sent out birds, that
 he might judge if the flood had sub-
 sided. But the birds passing over
 an unbounded sea, and not finding
 any place of rest, returned again to
 Sisithrus. This he repeated. And
 when upon the third trial he suc-
 ceeded, for they then returned with
 their feet stained with mud, the gods
 translated him from among men.
 With respect to the vessel, which yet

σους, θεοὶ μιν ἐξ ἀνθρώπων
ἀφάνιζουσιν. Το δὲ πλοῖον ἐν
Ἀρμενίῃ περιὰπτα ξύλων ἀλεξι-
φάρμακα τοῖσιν ἐπιχωριοῖσι
παρείχετο.

remains in Armenia, it is a custom
of the inhabitants to form bracelets
and amulets of its wood.—*Syncel.*
38.—*Euseb. Præp. Evan.* lib. 9.—
Euseb. Chron. 5. 8.

OF THE TOWER OF BABEL.

Ἐντι δ' οἱ λεγούσι τοὺς
πρωτοὺς ἐκ γῆς ἀνασχόντας,
ῥώμῃ τε καὶ μεγεθεὶ χάυνω-
θεντας, καὶ δὴ θεῶν κατα-
φρονήσαντας, ἡμεινονας εἶναι,
πυργῶν τυρσὶν ἡλίβατον αἰρεῖν,
ἵνα νῦν Βαβυλὼν ἐστίν· ἡδὴ τε
ἀσπὸν εἶναι τοῦ οὐρανοῦ. καὶ
τοὺς ἀνέμους, θεοῖσι βωθεόντας
ἀνατρεψαὶ περὶ αὐτοῖσι το
μηχανήμα. τοῦ δήτα ερείπια
λεγεσθαι Βαβυλῶνα. τῶς δὲ
όντας ὁμογλωσσούς ἐκ θεῶν
πολυθρᾶ φωνὴν ἐνεκασθαι,
μετὰ δὲ Κρονῷ τε καὶ Τιτηνί
συστῆναι πόλεμον. ὃ δὲ τόπος
ἐν ᾧ πυργὸν ᾠκοδομήσαν, νῦν
Βαβυλῶν καλεῖται, διὰ τὴν
συγχυσιν τοῦ περὶ τὴν διαλεκ-
τον πρωτοῦ ἐναγρῶς. Ἑβραῖοι
γὰρ τὴν συγχυσιν Βαβέλ
καλοῦσι.

They say that the first inhabitants
of the earth, glorying in their own
strength and size, and despising the
gods, undertook to raise a tower whose
top should reach the sky, where
Babylon now stands: but when it
approached the heaven, the winds
assisted the gods, and overturned
the work upon its contrivers: and
its ruins are said to be at Babylon:
and the gods introduced a diversity
of tongues among men, who till
that time had all spoken the same
language: and a war arose be-
tween Cronus and Titan: but the
place in which they built the tower
is now called Babylon, on account of
the confusion of the tongues; for con-
fusion is by the Hebrews called Babel.
—*Euseb. Præp. Evan.* lib. 9.—*Syncel.*
Chron. 44.—*Euseb. Chron.* 13.

BEROSSUS :

FROM ALEXANDER POLYHISTOR.

OF THE COSMOGONY AND CAUSES OF THE DELUGE.

ΒΗΡΩΣΣΟΣ δὲ ἐν τῇ πρώτῃ τῶν Βαβυλωνιακῶν φησὶ, γενεσθαι μὲν αὐτὸν κατὰ Ἀλεξάνδρον τὸν Φιλίππου τὴν ἡλικίαν. ἀναγραφὰς δὲ πολλῶν ἐν Βαβυλῶνι φυλασσεσθαι μετὰ πολλῆς ἐπιμελείας ἀποβίων πρὸς μυριάδων δεκάκαιπεντε περιέχουσας χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς ἱστορίας περὶ τοῦ οὐρανοῦ, καὶ θαλάσσης, καὶ πρωτογονίας, καὶ βασιλείων, καὶ τῶν κατ' αὐτοὺς πράξεων.

Καὶ πρῶτον μὲν τὴν Βαβυλωνίαν γῆν (φησὶ) κείσθαι ἐπὶ τοῦ Τίγριδος καὶ Εὐφράτου ποταμοῦ μέσσην. φρεῖν δὲ αὐτὴν πυρὸς ἀγρίους, καὶ κριθὰς, καὶ ὄχρον, καὶ σήσαμον, καὶ τὰς ἐν τοῖς ἔλεσι φυομένας ῥίζας ἐσθιέσθαι ὀνομαζεσθαι αὐτὰς γογγὰς· ἰσοδυναμεῖν δὲ τὰς ῥίζας

BEROSSUS, in his first book concerning the history of Babylonia, informs us that he lived in the time of Alexander the son of Philip. And he mentions that there were written accounts preserved at Babylon with the greatest care, comprehending a term of fifteen myriads of years. These writings contained a history of the heavens and the sea; of the birth of mankind; also of those who had sovereign rule; and of the actions achieved by them.

And in the first place he describes Babylonia as a country which lay between the Tigris and Euphrates. He mentions that it abounded with wheat, barley, ocrus, sesamum; and in the lakes were found the roots called gongæ, which were good to be eaten, and were in respect to nutriment like barley. There were also palm trees and apples, and most

ταυτας κριθαις. γινεσθαι δε φοινικας, και μηλα, και τα λοιπα ακροδρυα, και ιχθυας και ορνεα, χερσαια τε και λιμναια. ειναι δε αυτης τα μεν κατα Αραβιαν μερη ανυδρα τε και ακαρπα, τα δε αντικειμενα τη Αραβια, ορεινα τε και ευφορα. εν δε τη Βαβυλωνι πολυ πληθος ανθρωπων γενεσθαι αλλοεθνων κατοικησαντων την Χαλδαιαν· ζην δε αυτους αλαντως, ὥσπερ τα θηρια.

Εν δε τῷ πρώτῳ ἐνιαυτῷ φανηναί ἐκ τῆς Ερυθρᾶς Θαλάσσης κατα τον ὁμορρουντα τοπον τη Βαβυλωνιαζων αφρενον ονοματι Ωαννην, (καθως και Απολλοδωρος ἱστορησε,) το μεν ὅλον σωμα εχον ιχθυος· ὑπο δε την κεφαλην παραπεφυκνιαν αλλην κεφαλην ὑπο κατω της του ιχθυος κεφαλης, και ποδας ὁμοιως ανθρωπου, παραπεφυκοτας δε εκ της ουρας του ιχθυος· ειναι δε αυτῷ φωνην ανθρωπου, την δε εικονα αυτου ετι και νυν διαφυλασσεσθαι.

Τουτο δε (φησιν) τῷ ζων την μεν ἡμεραν διατρίβειν μετα των ανθρωπων, μηδεμιαν τροφην προσφερομενον· παραδιδοναι τε τοις ανθρωποις γραμματων, και μαθηματων, και τεχνων παντοδαπων εμπειριαν, και πολεων συνοικισμους, και ιερων

kinds of fruits; fish too and birds; both those which are merely of flight, and those which take to the element of water. The part of Babylonia which is bordered upon Arabia, was barren, and without water; but that which lay on the other side had hills, and was fruitful. At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldea, and lived without rule and order like the beast of the field.

In the first year there made its appearance, from a part of the Erythrean sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. (According to the account of Apollodorus) the whole body of the animal was like that of a fish; and had under a fish's head another head, and also feet below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

This Being in the day-time used to converse with men; but took no food at that season; and he gave them an insight into letters and sciences, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of

ἰδρυσεις, και νομων εισηγησεις, και γεωμετριαν διδασκειν, και σπερματα, και καρπων συναγωγας ὑποδεικνυειν, και συνολως παντα τα προς ἡμερωσιν ανηκοντα βιον παραδιδοναι τοις ανθρωποις. απο δε του χρονου εκεινου ουδεν ἄλλο περισσον εὑρεθηναι. του δε ἡλιου δυνατὸς το ζων τουτονι Ωαννην δυναι παλιν εἰς την θαλασσαν, και τας νυκτας εκει διαιτασθαι· εἶναι γαρ αὐτον αμφιβιον.

Ἵσπερον δε φανηναι και ἑτερα ζῶα ὅμοια τουτων, περι ὧν εν τη των βασιλεων αναγραφη (φησιν) δηλωσειν.

Τον δε Ωαννην περι γενεας και πολιτειας γραφαι, και παραδουναι τονδε τον λογον τοις ανθρωποις.

“Γενεσθαι” φησι “χρονον, εν ᾧ το παν σκοτος και ὕδωρ εἶναι, και εν τουτοις ζῶα τερατῶδη, και ειδικυεις τας ιδεας εχοντα ζωογονεσθαι. ανθρωπους γαρ διπτερους γενηθηναι, ενιους δε και τετραπτερους, και διπρωσώπους· και σῶμα μεν εχοντας ἓν, κεφαλὰς δε δυο, ανδρειαν τε και γυναικειαν, και αἰδοια τε διπτα, αρῖεν και θηλυ· και ἑτερους ανθρωπους, τους μεν αιγων σκελη και κερατα εχοντας, τους δε ἵππο-

geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits; in short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious.

After this there appeared other animals like Oannes, of which Berossus promises to give an account when he comes to the history of the kings.

Moreover Oannes wrote concerning the generation of mankind; of their different ways of life, and of their civil polity; and the following is the purport of what he said:

“There was a time in which there was nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. Men appeared with two wings, some with four and with two faces. They had one body but two heads; the one of a man, the other of a woman. They were likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats. Some had horses’ feet: others had the limbs of a horse

ποδας, τους δε τα οπισω μεν
μερη ιππων, τα δε εμπροσθεν
ανθρωπων, οὓς ιπποκενταυρους
την ιδεαν ειναι. ζωογονηθηναι
δε και ταυρους ανθρωπων κεφα-
λας εχοντας· και κυνας τετρα-
σωματους, ουρας ιχθυος εκ των
οπισθεν μεραν εχοντας, και
ιππους κυνοκεφαλους, και αν-
θρωπους, και ετερα ζωα κεφα-
λας μεν και σωματα ιππων
εχοντα, ουρας δε ιχθυων. και
αλλα δε ζωα παντοδαπων θη-
ριων μορφας εχοντα. προς δε
τουτοις, ιχθυας, και ερπετα, και
οφεις, και αλλα ζωα πλειονα
θαυμαστα και παρηλλαγμενα
τας οφεις αλληλων εχοντα· ὧν
και τας εικονας εν τῷ του
Βηλου ναῷ ανακεισθαι.

“ Αρχειν δε τουτων παντων
γυναικα ἢ ονομα Ομορωκα· ειναι
δε τουτο Χαλδαϊστι μεν Θα-
λατθ, Ἑλληνιστι δε μεθερ-
μηνευσται Θαλασσα, κατα δε
ισοψηφον σεληνη· οὕτως δε των
ὄλων συνεστηκοτων, επανελ-
θοντα Βηλον σχισαι την γυ-
ναικα μεσσην, και το μεν ἡμισυ
αυτης ποιησαι γην, το δε
αλλο ἡμισυ ουρανον, και τα
ἐν αὐτῇ ζωα αφανισαι. αλλη-
γορικως δε (φησιν) τουτο μεν
φυσιολογεισθαι, ὕγρου γαρ ὄν-
τος του παντος, και ζῶων εν
αὐτῷ γεγεννημενων, τουτον των

behind, but before were fashioned like
men, resembling hippocentaurs. Bulls
likewise bred there with the heads of
men; and dogs with fourfold bodies,
and the tails of fishes. Also horses
with the heads of dogs: men too
and other animals, with the heads
and bodies of horses and the tails
of fishes. In short, there were crea-
tures with the limbs of every species
of animals. Add to these fishes,
reptiles, serpents, with other won-
derful animals, which assumed each
other's shape and countenance. Of
all these were preserved delineations
in the temple of Belus at Babylon.

“ The person, who was supposed to
have presided over them, was a woman
named Omoroca; which in the Chal-
daic language is Thalath; which the
Greeks express Thalassa, the sea:
but according to the most true com-
putation, it is equivalent to Selene,
the moon. All things being in this
situation, Belus came, and cut the
woman asunder: and out of one half
of her he formed the earth, and of
the other half the heavens; and at
the same time destroyed the animals
in the abyss. All this (he says) was
an allegorical description of nature.
For the whole universe consisting of

Θεον ἀφελειν τὴν ἑαυτοῦ κεφαλὴν, καὶ τὸ ῥυεν αἷμα τοὺς ἄλλους θεοὺς φυρασθαι τῇ γῇ, καὶ διαπλάσαι τοὺς ἀνθρώπους· δια νοερούς τε εἶναι, καὶ φρονήσεως θείας μετεχειν. τὸν δὲ Βῆλον, ὃν Δία μεθερμηνεύουσι, μέσον τέμοντα τὸ σκοτὸς χωρῖσαι γῆν καὶ οὐρανὸν ἀπ' ἀλλήλων, καὶ διατάξαι τὸν κόσμον· τὰ δὲ ζῶα οὐκ ἐνεγκόντα τὴν τοῦ φωτὸς δύναμιν φθαρῆναι. ἰδόντα δὲ τὸν Βῆλον χωρᾶν ἐρημὸν καὶ καρποφορὸν, κελευσάαι ἐνὶ τῶν θεῶν τὴν κεφαλὴν ἀφελόντι ἑαυτοῦ τῷ ἀπορρέοντι αἵματι φυρασάαι τὴν γῆν, καὶ διαπλάσαι ἀνθρώπους, καὶ θηρία τὰ δυνάμενα τὸν ἀέρα φερεῖν· ἀποτελεσάαι δὲ τὸν Βῆλον, καὶ ἀστρά, καὶ ἥλιον, καὶ σελήνην, καὶ τοὺς πέντε πλανήτας."

(Ἐν δὲ τῇ δευτέρᾳ τοὺς δεκά βασιλεῖς τῶν Χαλδαίων, καὶ τὸν χρόνον τῆς βασιλείας αὐτῶν, σάρους ἑκατὸν εἰκοσι, ἡτοὶ ἐτῶν μυριάδας τεσσαράκοντα τρεῖς, καὶ δύο χιλιάδας, ἕως τοῦ κατακλυσμοῦ. λέγει γὰρ ὁ αὐτὸς Ἀλεξάνδρος, ὡς ἀπὸ τῆς γραφῆς τῶν Χαλδαιῶν αὐτὸς παρακατιῶν ἀπὸ ἐννατοῦ

moisture, and animals being continually generated therein; the deity (Belus) above-mentioned cut off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence men were formed. On this account it is that they are rational, and partake of divine knowledge. This Belus, whom men call Dis, divided the darkness, and separated the Heavens from the Earth, and reduced the universe to order. But the animals so lately created, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space quite uninhabited, though by nature very fruitful, ordered one of the gods to take off his head; and when it was taken off, they were to mix the blood with the soil of the earth; and from thence to form other men and animals, which should be capable of bearing the light. Belus also formed the stars, and the sun, and the moon, together with the five planets.

(In the second book was the history of the ten kings of the Chaldeans, and the periods of each reign, which consisted collectively of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, as from the writings of the Chaldæans, enumerating the kings from the ninth Ardates to Xisuthrus,

βασιλεως Αρδατου επι τον δεκατον λεγομενον παρ' αυτοις Ξισουθρον, οὕτως.)

Αρδατου δε τελευτησαντος τον υιον αυτου Ξισουθρον βασιλευσαι σαρους οκτωκαιδεκα· επι τουτου μεγαλ κατακλυσμον γενεσθαι. αναγραφεσθαι δε τον λογον οὕτως. τον Κρονον αυτη κατα τον υπνον επισταντα φαναι, μηνος Δαισια πεμπτη και δεκατη τους ανθρωπους υπο κατακλυσμου φθαρησεσθαι. κελευσαι ουν δια γραμματων παντων αρχας και μεσα και τελετας ορυξαντα θειναι εν πολει ηλιου Σιππαροις, και ναυπηγησασμενον σκαφος εμβηναι μετα των συγγενων και αναγκαιων φιλων· ευθεσθαι δε βρωματα και ποματα, εμβαλειν δε και ζωα πτηνα και τετραποδα, και παντα ευτρεπισασμενον, πλειν. ερωτωμενον δε που πλει; φαναι, προς τους Θεους· ευξαμενον ανθρωποις αγαθα γενεσθαι. τονδ' ου παρακουσαντα, ναυπηγησαντα σκαφος, το μεν μηκος σταδιων πεντε, το δε πλατος ςαδιων δυο· τα δε συνταχθεντα παντα συνθεσθαι, και γυναικα, και τεκνα, και τους αναγκαιους φιλους εμβιβασαι. γενομενου δε του κατακλυσμου, και ευθεως ληξαντος των ορνων τινα

who is called by them the tenth, proceeds in this manner:)

After the death of Ardates, his son Xisuthrus succeeded, and reigned eighteen sari. In his time happened the great Deluge; the history of which is given in this manner. The Deity, Cronus, appeared to him in a vision, and gave him notice that upon the fifteenth day of the month Dæsia there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion of all things, down to the present term; and to bury these accounts securely in the city of the Sun at Sippara; and to build a vessel, and to take with him into it his friends and relations; and to convey on board every thing necessary to sustain life, and to take in also all species of animals, that either fly or rove upon the earth; and trust himself to the deep. Having asked the Deity, whither he was to sail? he was answered, "To the Gods:" upon which he offered up a prayer for the good of mankind. And he obeyed the divine admonition: and built a vessel five stadia in length, and in breadth two. Into this he put every thing which he had got ready; and last of all conveyed into it his wife,

τον Ξισουθρον αφιεναι. τα δε ου τροφην εϋροντα ουτε τοπον δπου καθισται, παλιν ελθειν εις το πλοιον. τον δε Ξισουθρον παλιν μετα τινας ημερας αφιεναι τα ορνεα· ταυτα δε παλιν εις την ναυν ελθειν τους ποδας πεπηλωμενους εχοντα· το δε τριτον αφεθεντα, ουκ ετι ελθειν εις το πλοιον. τον δε Ξισουθρον εννοηθηναι γην αναπεφηνεναι· διελοντα τε των του πλοιου βαφων μερος τι, και ιδοντα προσωκειλαν το πλοιον ορει τινι, εκβηναι μετα της γυναικος, και της θυγατρος, και του κυβερνητου· προσκυνησαντα την γην, και βαμων ιδρυσαμενον, και θυσιασαντα τοις θεοις, γενεσθαι μετα των εκβαντων του πλοιου αφανη. τους δε υπομειναντας εν τω πλοιω, μη εισπορευομενων των περι τον Ξισουθρον, εκβαντας ζητειν αυτον επι ονοματος βοιωντας. τον δε Ξισουθρον αυτον μεν αυτοις ουκ ετι οφθηναι· φωνην δε εκ του αερος γενεσθαι, κελενουσαν, ως δεον αυτους ειναι θεοσεβεις, και παρ' αυτων δια την ευσεβειαν πορευεσθαι μετα των θεων οικησονται. της δε αυτης τιμης και την γυναικα αυτου, και την θυγατερα, και τον κυβερνητην μετεσχηκειναι. ειπεν τε

children, and friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out some birds from the vessel; which not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he formed a judgment, that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended by his wife, his daughter, and the pilot. Xisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Xisuthrus and those who came out of the vessel with him, disappeared. They, who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods; and likewise

αυτοῖς· ὅτι ἐλευσονται παλιν εἰς Βαβυλῶνα, καὶ ὥς εἰμαρται αὐτοῖς, ἐκ Σιππαρῶν ἀνελόμενοις τὰ γράμματα διαδουναὶ τοῖς ἀνθρώποις· καὶ ὅτι ὅπου εἰσιν, ἡ χώρα Ἀρμενίας ἐστίν· τοὺς δὲ ἀκουσάντας αὐτὰ θύσαι τε τοῖς θεοῖς, καὶ περιξίπορευθῆναι εἰς Βαβυλῶνα.

Τοῦ δὲ πλοίου τούτου κατακλασθέντος ἐν τῇ Ἀρμενίᾳ ἐτι μέρος τι αὐτοῦ ἐν τοῖς Κορκυραίων ὄρεσι τῆς Ἀρμενίας διαμένειν, καὶ τινὰς ἀπὸ τοῦ πλοίου κομίζειν ἀποξυόντας ἀσφαλτον, χρασθαι δὲ αὐτὴν πρὸς τοὺς ἀποτροπιασμούς. ἐλθόντας οὖν τοὺς εἰς Βαβυλῶνα, ταῦτε ἐκ Σιππαρῶν γράμματα ἀνορυξάει, καὶ πόλεις πολλὰς κτιζόντας, καὶ ἱερά ἀνιδρύσαντας, παλιν ἐπικτίσαι τὴν Βαβυλῶνα.

inform them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, with the pilot, had obtained the same honour. To this he added that he would have them make the best of their way to Babylonia, and search for the writings at Sippara, which were to be made known to all mankind: and that the place where they then were was the land of Armenia. The remainder having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean mountains in Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. In this manner they returned to Babylon; and having found the writings at Sippara, they set about building cities, and erecting temples: and Babylon was thus inhabited again.—*Syncel. Chron.* 28.—*Euseb. Chron.* 5. 8.

OF ABRAHAM.

Μετα τον κατακλυσμον
δέκατη γενεα, παρα Χαλδαιοις
τις ην δικαιος ανηρ, και μεγας,
και τα ουρανια εμπειρος.

After the deluge, in the tenth generation, was a certain man among the Chaldæans renowned for his justice and great exploits, and for his skill in the celestial sciences. — *Euseb. Præp. Evan. lib. 9.*

OF NABONASAR.

Απο δε Ναβονασαρου τους
χρονους της των αστερων κινη-
σεως Χαλδαιοι ηκριβωσαν, και
απο Χαλδαιων οι παρ' Έλλησι
μαθηματικοι λαβοντες πειδαν
Ναβονασαρος συναγαγων τας
πραξεις των προ αυτου βασι-
λεων, ηφανισεν, όπως απ' αυ-
του η καταριθμησις γινεται
των Χαλδαιων βασιλεων.

From the reign of Nabonasar only are the Chaldæans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions: for Nabonasar collected all the mementos of the kings prior to himself, and destroyed them, that the enumeration of the Chaldæan kings might commence with him. — *Syncel. Chron. 207.*

OF THE DESTRUCTION OF THE JEWISH TEMPLE.

Τινα τροπον πεμφας επι
την Αιγυπτον και επι την
ημετεραν γην τον υιον τον
εαυτου Ναβουχοδονοσορον μετα
πολλης δυναμεως, επειδηπερ
αφεστωτας αυτους επυθετο,
παντων εκρατησε, και τον ναον
ενεπρησε τον εν Ιεροσολυμοις,

He (Nabopolassar) sent his son Nabuchodonosor with a great army against Egypt, and against Judea, upon his being informed that they had revolted from him; and by that means he subdued them all, and set fire to the temple that was at Jerusalem; and removed our people entirely out

ὅλως τε πάντα τον παρ' ἡμῶν
 λαον ἀναττήσας, εἰς Βαβυλῶ-
 να μετῴκισεν. συνέβη δὲ καὶ
 τὴν πόλιν ἐρημωθῆναι χρόνον
 ἑπτὰ ἑβδομηκοντά, μέχρι Κυροῦ
 τοῦ Περσῶν βασιλεως. κρατη-
 σαι δὲ (φῆσι) τον Βαβυλωνιον
 Αἰγυπτου, Συρίας, Φοινίκης,
 Ἀραβίας, πάντας δὲ ὑπερβαλ-
 λόμενον ταῖς πράξεσι τους πρό-
 αυτου Χαλδαιῶν καὶ Βαβυλῶ-
 νιων βεβασιλευκότας.

of their own country, and transferred
 them to Babylon, and it happened
 that our city was desolate during the
 interval of seventy years, until the
 days of Cyrus king of Persia. (He
 then says, that) this Babylonian
 king conquered Egypt, and Syria,
 and Phœnicia, and Arabia, and ex-
 ceeded in his exploits all that had
 reigned before him in Babylon and
 Chaldæa. — *Joseph. contr. Appion.*
lib. 1. c. 19.

OF NEBUCHADNEZZAR.

Ἀκούσας δὲ ὁ πατήρ αὐτοῦ
 Ναβοπολλασαρος, ὅτι ὁ τεταγ-
 μένος σατραπῆς ἐντὲ Αἰγύπτῳ
 καὶ τοῖς περὶ τὴν Συρίαν τὴν
 Κοίλῃν καὶ τὴν Φοινικὴν τοποῖς
 ἀποστατῆς γέγονεν, οὐ δύνα-
 μένος αὐτὸς ἐτι κακοπαθεῖν,
 συστήσας τῷ υἱῷ Ναβουχοδ-
 ονσορῷ ὅντι ἐτι ἐν ἡλικίᾳ μερῇ
 τινὰ τῆς δυνάμεως, ἐξεπέμψεν
 ἐπ' αὐτόν. συμμιξάς δὲ Να-
 βουχοδονοσορὸς τῷ ἀποστατῇ,
 καὶ παραταξαμένος, αὐτοῦ τε
 ἐκυρίευσεν, καὶ τὴν χώραν ἐξ
 ἀρχῆς ὑποτὴν αὐτοῦ βασιλείαν
 ἐποίησεν. τῷ δὲ πατρὶ αὐτοῦ
 συνέβη Ναβοπολλασάρῳ, κατὰ
 τοῦτον τον καιρὸν ἀρρώσθησαντι,
 ἐν τῇ Βαβυλωνίων πόλει μεταλ-
 λαξαι τον βίον, ἐτὴ βεβασι-
 λευκοτὶ ἐκοσιν ἐννεα.

When Nabopollasar his (Nabu-
 chodonosor's) father, heard that the
 governor, whom he had set over
 Egypt, and the parts of Coëlesyria
 and Phœnicia, had revolted, he was
 unable to put up with his delinquencies
 any longer, but committed certain parts
 of his army to his son Nabuchodono-
 sor, who was then but young, and sent
 him against the rebel: and Nabu-
 chodonosor fought with him, and
 conquered him, and reduced the
 country again under his dominion.
 And it happened that his father,
 Nabopollasar, fell into a distemper at
 this time, and died in the city of
 Babylon, after he had reigned twenty-
 nine years.

Αισθόμενος δὲ μετ' οὐ πολὺ
 τὴν τοῦ πατρὸς τελευτὴν Νά-
 βουχοδονοσορ, καταστήσας
 τὰ κατὰ τὴν Αἰγύπτου πραγ-
 ματὰ καὶ τὴν λοιπὴν χώραν,
 καὶ τοὺς αἰχμαλωτοὺς Ἰουδαίων
 τε καὶ Φοινικῶν καὶ Συρῶν
 καὶ τῶν κατὰ τὴν Αἰγύπτου
 ἐθνῶν συντάξας τισὶ τῶν φίλων,
 μετὰ βαρυτάτης δυνάμεως καὶ
 τῆς λοιπῆς ὠφελείας ἀνακομι-
 ζεῖν εἰς τὴν Βαβυλωνίαν, αὐτὸς
 ὁρμήσας ὀλιγοστός παρεγενέτο
 διὰ τῆς ἐρημοῦ εἰς Βαβυλῶνα.
 καταλαβὼν δὲ τὰ πραγματὰ
 διοικουμένα ὑπὸ Χαλδαιῶν, καὶ
 διατηρουμένην τὴν βασιλείαν
 ὑπὸ τοῦ βελτιστοῦ αὐτῶν, κυ-
 ρεύσας ἐξ ὀλοκλήρου τῆς πα-
 τρῆς ἀρχῆς, τοῖς μὲν αἰχμα-
 λωτοῖς παραγενομένοις συνετάξ-
 εν αὐτοῖς ἀποικίας ἐν τοῖς
 ἐπιτηδείοτατοῖς τῆς Βαβυλω-
 νίας τοποῖς ἀποδείξαι· αὐτὸς δὲ
 ἀπὸ τῶν ἐκ τοῦ πολέμου λαφυ-
 ρῶν, τότε Βηλοῦ ἱερόν καὶ τὰ
 λοιπὰ κοσμήσας φιλοτιμῶς,
 τὴν τε ὑπαρχούσαν ἐξ ἀρχῆς
 πόλιν, καὶ ἑτέραν ἐξώθεν προσ-
 χαρίσασθαι καὶ ἀνακαινίσας,
 πρὸς τὸ μηκέτι δυνάσθαι τοὺς
 πολιορκούντας τὸν ποταμὸν
 ἀναστρέφοντας ἐπὶ τὴν πόλιν
 κατασκειυάζειν, ὑπερέβαλετο
 τρεῖς μὲν τῆς ἐνδόν πόλεως
 περιβόλους, τρεῖς δὲ τῆς ἐξω

After a short time Nabuchodonosor, receiving the intelligence of his father's death, set the affairs of Egypt and the other countries, in order, and committed the captives he had taken from the Jews, and Phœnicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armour, with the rest of his baggage, to Babylonia; while he went in haste, with a few followers, across the desert to Babylon; where, when he was come, he found that affairs had been well conducted by the Chaldæans, and that the principal person among them had preserved the kingdom for him: accordingly he now obtained possession of all his father's dominions. And he ordered the captives to be distributed in colonies in the most proper places of Babylonia: and adorned the temple of Belus, and the other temples, in a sumptuous and pious manner, out of the spoils he had taken in this war. He also rebuilt the old city, and added another to it on the outside, and so far restored Babylon, that none, who should besiege it afterwards, might have it in their power to divert the river, so as to facilitate an entrance into it: and this he did by building three walls about the inner city, and three about the outer. Some of these walls he

τουτων, τους μεν εξ οπτης πλιν-
θου και ασφαλτου, τους δε εξ
αυτης της πλινθου. και τειχι-
σας αξιολογως την πολιν, και
τους πυλωνας κοσμησας ιερο-
πρεπως, προσκατεσκευακεν τοις
πατρικοις βασιλαιοις ἑτερα
βασιλεια εχομενα εκεινων,
υπεραιροντα αναστήμα και την
πολλην πολυτελειαν. μακρα δ'
ισως εσται εαν τις εξηγηται,
πλην οντα γε εις υπερβολην
ὡς μεγαλα και υπερηφανα,
συνετελεσθη ἡμεραις δεκαπεν-
τε. εν δε τοις βασιλαιοις του-
τοις αναλημματα λιθινα ὑψηλα
ανφοδομησας, και την οψιν
αποδους ὁμοιοτατην τοις ορεσι,
καταφυτευσας δενδρεσι παν-
τοδαποις εξειργασατο, και
κατασκευασας τον καλουμενον
κρεμαστον παραδεισον, δια το
την γυναικα αυτου επιθυμειν
της ορειας διαθεσεως, τεθραμ-
μενην εν τοις κατα την Μηδιαν
τοποις.

built of burnt brick and bitumen, and
some of brick only. When he had
thus admirably fortified the city with
walls, and had magnificently adorned
the gates, he added also a new palace
to those in which his forefathers had
dwelt, adjoining them, but exceed-
ing them in height, and in its great
splendor. It would perhaps require
too long a narration, if any one were
to describe it: however, as prodigi-
ously large and magnificent as it
was, it was finished in fifteen days.
In this palace he erected very high
walks, supported by stone pillars;
and by planting what was called
a pensile paradise, and replenishing
it with all sorts of trees, he rendered
the prospect an exact resemblance
of a mountainous country. This he
did to please his queen, because she
had been brought up in Media, and
was fond of a mountainous situation.
—*Joseph. contr. Appion. lib. 1. c. 19.*
—*Syncel. Chron. 220.*—*Euseb. Præp.*
Evan. lib. 9.

OF THE CHALDÆAN KINGS AFTER NEBUCHADNEZZAR.

Ναβουχοδονοσορος μεν ουν
μετα το αρξασθαι του προει-
ρημενου τειχους, εμπεσων εις
αρρώστιαν, μετηλλαξατο τον
βιον, βεβασιλευκως ετη τεσ-

Nabuchodonosor, after he had be-
gun to build the abovementioned wall,
fell sick, and departed this life, when
he had reigned forty-three years;
whereupon his son Evilmerodachus

σαρακοντατρια. της δε βασι-
λειας κυριος εγενετο ο υιος
αυτου Ευειλμαραδουχος. ουτος
προστας των πραγματος ανο-
μως και ασελγως, επιβουλευ-
θεις υπο του την αδελφην
εχοντος αυτου Νηριγλισσοορου
ανηρεθη, βασιλευσας ετη δυο.

Μετα δε το αναιρεθηναι
τουτον, διαδεξαμενος την αρχην
ο επιβουλευσας αυτω Νηρι-
γλισσοορος, εβασιλευσεν ετη
τεσσαρα.

Τουτου υιος Λαβοροσαρχο-
δος εκυριευσε μεν της βασι-
λειας παις ων μηνας εννεα·
επιβουλευθεις δε, δια το πολλα
εμφαινειν κακοθη, υπο των
φιλων απετυμπανισθη.

Απολομενου δε τουτου, συν-
ελθοντες οι επιβουλευσαντες
αυτω, κοινη την βασιλειαν
περιεθηκαν Ναβοννηδω τινι των
εκ Βαβυλωνος, οντι εκ της
αυτης επισυστασεως. επι του-
του τα περι τον ποταμον τειχη
της Βαβυλωνιων πολεως, εξ
οπτης πλινθου και ασφαλτου
κατεκοσμηθη.

Ουσης δε της βασιλειας
αυτου εν τω επτακαιδεκατω
ετει, προεξεληλυθως Κυρος εκ
της Περσιδος μετα δυναμειως
πολλης, και καταστρεψαμενος
την λοιπην Ασιαν πασαν, ωρ-

obtained the kingdom. He governed
public affairs in an illegal and improp-
er manner, and by means of a plot
laid against him by Neriglissoorus,
his sister's husband, was slain when
he had reigned but two years.

After his death Neriglissoorus,
who had conspired against him,
succeeded him in the kingdom, and
reigned four years.

His son Laborosoarchodus obtained
the kingdom though he was but a
child, and kept it nine months; but
by reason of the evil practices he
exhibited, a plot was laid against
him by his friends, and he was
tormented to death.

After his death, the conspirators
assembled, and by common consent
put the crown upon the head of Na-
bonnedus, a man of Babylon, and
one of the leaders of that insurrec-
tion. In his reign it was that the
walls of the city of Babylon were
curiously built with burnt brick and
bitumen.

But in the seventeenth year of his
reign, Cyrus came out of Persia with
a great army, and having conquered
all the rest of Asia, he came hastily
to Babylonia. When Nabonnedus
perceived he was advancing to at-

μησεν ἐπὶ τῆς Βαβυλωνίας. αἰσθομένος δὲ Ναβοννηδός τὴν ἐφοδὸν αὐτοῦ, ἀπαντήσας μετὰ τῆς δυνάμεως καὶ παραταξάμενος, ἤττηθεις τῇ μάχῃ καὶ φυγῶν ὀλιγοστός, συνεκλείσθη εἰς τὴν Βορσιππηνὴν πόλιν. Κυρὸς δὲ Βαβυλῶνα καταλαβόμενος, καὶ συντάξας τὰ ἐξω τῆς πόλεως τειχὴ καταστράψαι, διὰ τὸ λίαν αὐτῷ πραγματικὴν καὶ δυσάλωτον φανῆναι τὴν πόλιν, ἀνέζευξεν ἐπὶ Βορσιππον, ἐκπολιορκήσων τὸν Ναβοννηδόν. τοῦ δὲ Ναβοννηδοῦ οὐχ ὑπομεινάντος τὴν πολιορκίαν, ἀλλ' ἐγχειρήσαντος αὐτόν, προτερον χρησάμενος Κυρὸς φιλανθρωπῶς, καὶ δούς οἰκητήριον αὐτῷ Καρμανίαν, ἐξεπέμψεν ἐκ τῆς Βαβυλωνίας. Ναβοννηδὸς μὲν οὖν, τὸ λοιπὸν τοῦ χρόνου διαγενομένος ἐν ἐκείνῃ τῇ χώρᾳ, κατεστρεψέ τον βίον.

tack him, he assembled his forces and opposed him, but was defeated, and fled with a few of his attendants, and was shut up in the city Borsippus. Whereupon Cyrus took Babylon, and gave orders that the outer walls should be demolished, because the city had proved very troublesome to him, and difficult to take. He then marched to Borsippus, to besiege Nabonnedus; but as Nabonnedus delivered himself into his hands without holding out the place, he was at first kindly treated by Cyrus, who gave him an habitation in Carmania, but sent him out of Babylonia. Accordingly Nabonnedus spent the remainder of his time in that country, and there died.—*Joseph. contr. App. lib. 1. c. 20.*—*Euseb. Præp. Evan. lib. 10.*

OF THE FEAST OF SACEA.

Βηρωσσιος δὲ ἐν πρώτῳ Βαβυλωνιακῶν, τῷ Λωφ, φησὶ, μὴνι ἐκκαιδεκατῇ ἀγεσθαι ἑορτὴν Σακεας προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἐθὺς εἶναι ἀρχεσθαι τοὺς δεσποτάς ὑπὸ τῶν οἰκετῶν,

Berossus, in the first book of his Babylonian history, says; That in the eleventh month, called Loos, is celebrated in Babylon the feast of Sacea for five days; in which it is the custom that the masters should obey their domestics, one of whom is led

αφηγεισθαι τε της οικιας ένα round the house, clothed in a royal
αυτων ενδεδυκοτα ζολην ὁμοιαν garment, and him they call Zoganes.
τη βασιλικη, εν καλεισθαι — *Athenæus*, lib. 14.
Ζωγανην.

MEGASTHENES:

FROM ABYDENUS.

OF NEBUCHADNEZZAR.

ΑΒΥΔΗΝΟΣ ἐν τῇ Ἀσσυρίῳ
γραφῇ, Μεγασθενὲς δὲ φησὶ.
Ναβουκοδροσορον Ἡρακλεὺς
αλκιμωτερον γεγονότα ἐπὶ τῇ
Λιβυῇ καὶ Ἰβηρίῳ στρατευ-
σαι ταύτας δὲ χειρωσάμενον
ἀποδασμὸν αὐτῶν εἰς τὰ
δεξιὰ τοῦ πόντου κατοικίσαι.
Μετὰ δὲ λέγεται πρὸς Χαλ-
δαίων, ὡς ἀναβὰς ἐπὶ τὰ βα-
σιλῆα κατασχεθεὶς θεῶν ὅτε φ-
δῇ. φθεγξάμενος δὲ εἶπεν οὕτως.
“ Ἐγὼ Ναβουκοδροσορος, ὦ Βα-
βυλωνιοί, τὴν μέλλουσαν ὑμῖν
προαγγέλλω συμφορὴν, τὴν
οὔτε Βηλὸς ἐμὸς πρόγονος, οὔτε
βασιλεὺς Βηλτίς ἀποτρέψαι
μοίρας πείσαι σθένουσι. ἤξει
Περσὴς ἡμίονος τοῖσι ὑμετέροισι
δαίμοσι χρεώμενος συμμαχοί-
σιν· ἐπαξει δὲ δουλοσύνην. οὐ
δὲ συναιτίος ἐστὶ Μήδης το
Ἀσσυρίῳ ἀνχημα. ὥς εἴθε μιν
προσθεν, ἢ δοῦναι τοὺς πολίτη-
τας, χαρυβδίῳ τινὰ ἢ θαλάσ-

ABYDENUS, in his history of the
Assyrians, has preserved the follow-
ing fragment of Megasthenes, who
says: That Nabucodrosorus, having
become more powerful than Hercules,
invaded Libya and Iberia, and when
he had rendered them tributary, he
extended his conquests over the
inhabitants of the shores upon the
right of the sea. It is moreover
related by the Chaldæans, that as he
went up into his palace he was pos-
sessed by some god; and he cried
out and said: “ Oh! Babylonians,
I, Nabucodrosorus, foretel unto you
a calamity which must shortly come
to pass, which neither Belus my an-
cestor, nor his queen Beltis, have
power to persuade the Fates to turn
away. A Persian mule shall come,
and by the assistance of your gods
shall impose upon you the yoke of
slavery: the author of which shall be
a Mede, the foolish pride of Assyria.
Before he should thus betray my sub-

σαν εισδεξαμενην αἰστωσαι
 προρρίζον, η μιν αλλας ὁδους
 στραφεντα φερεσθαι δια της
 ερημου, ἵνα ουτε αστεα, ουτε
 πατος ανθρωπων, θηρες δε
 νομον εχουσι, και ορνιθες πλα-
 ζονται, εν τε πετρησι και χα-
 ραδρησι μονον αλωμενον· εμε
 τε πριν ες νοον βαλεσθαι ταυ-
 τα, τελεος αμεινονος κυρησαι.”

Ὁ μιν θεσπισας παρα-
 χρημα ηφανιστο. ὁ δε οἱ παις
 Ευιλμαλουρουχος εβασιλευε, τον
 δε ὁ κηδεστης απικτεινας Νη-
 ριγλισαρης, λειπε παιδα, Λα-
 βασσοαρασκον. τουτου δε απο-
 θανοντος βιαιῳ μορῳ, Ναβαν-
 νιδοχον αποδεικνυσι βασιλεα,
 προσηκοντα οἱ ουδεν. τῷ δε
 Κυρος ἔλων Βαβυλωνα Καρ-
 μανιης ἡγεμονιην δωρεεται.

(Και περὶ του κτισαι δε τον
 Ναβουχοδονοσορ την Βαβυ-
 λωνα, ὁ αὐτος ταυτα γραφει)
 λεγεται δε παντα μιν ἐξ αρ-
 χης ὕδωρ ειναι, θαλασσαν
 καλεομενην. Βηλον δε σφρα-
 παυσαι, χωρην ἐκαστῳ απονει-
 μαντα, και Βαβυλωνα τειχει
 περιβαλειν· τῷ χρόνῳ δε τῷ
 ικνευμενῳ αφανισθηναι. τειχι-
 σαι δε αυτις Ναβουχοδονοσορον
 το μεχρι της Μακεδονιων αρ-
 χης διαμειναν εον χαλκοπυλον.
 Και μεθ' ἑτερα επιλεγει, Να-

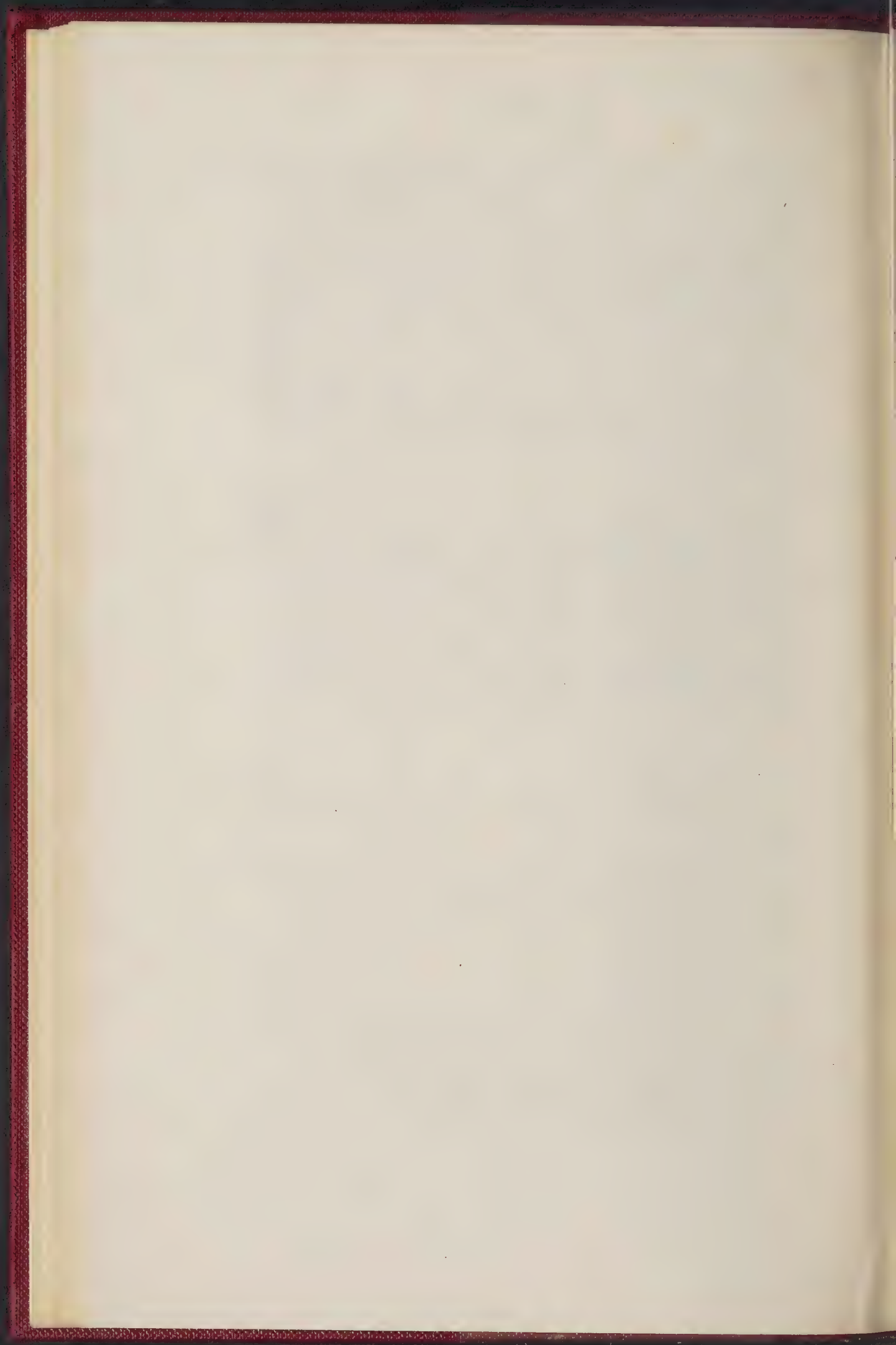
jects, Oh! that some sea or whirlpool
 might receive him, and his memory
 be blotted out for ever; or that he
 might be cast out to wander through
 some desert, where there are neither
 cities nor the trace of men, a solitary
 exile among rocks and caverns, where
 beasts and birds alone abide. But
 for me, before he shall have conceived
 these mischiefs in his mind, a hap-
 pier end will be provided.”

When he had thus prophesied, he
 expired: and was succeeded by his
 son Evilmaluruchus, who was slain
 by his kinsman Neriglisares: and
 Neriglisares left Labassoarascus his
 son: and when he also had suffered
 death by violence, they made Naban-
 nidochus king, being no relation to the
 royal race; and in his reign Cyrus
 took Babylon, and granted him a
 principality in Carmania.

And concerning the rebuilding of
 Babylon by Nabuchodonosor, he
 writes thus: It is said that from the
 beginning all things were water, called
 the sea (Thalath?): that Belus caused
 this state of things to cease, and ap-
 pointed to each its proper place:
 and he surrounded Babylon with a
 wall: but in process of time this
 wall disappeared: and Nabuchod-
 onosor walled it in again, and it re-
 mained so with its brazen gates until
 the time of the Macedonian conquest.
 And after other things he says: Na-

βουχοδονοσορος δε διαδεξαμενος την αρχην, Βαβυλωνα μεν ετειχισε τριπλῳ περιβολῳ, εν πεντεκαιδεκα ἡμερησι, τον δε Αρμακαλην ποταμον εξηγαγεν, εοντα κερας Ευφρητεω, τον τε Ακρακανον. ὑπερ δε της Σιππαρηνων πολιος, λακκον ορυζαμενος, περιμετρον μεν τεσσαρακοντα παρασαγγελων, βαθος δ' οργυιων εικοσι, πυλας επεστησεν, τας ανοιγοντες αρδεσκον το πεδιον· καλεουσι δ' αυτας εχετογνωμονας επειτειχισε δε και της Ερυθρης Θαλασσης την επικλυσιν, και Τερηδονα πολιν εκτισεν, κατα τας Αραβων εισβολας· τα τε βασιληϊα δενδροις ησκησε, κρημαστους παραδεισους ονομασας.

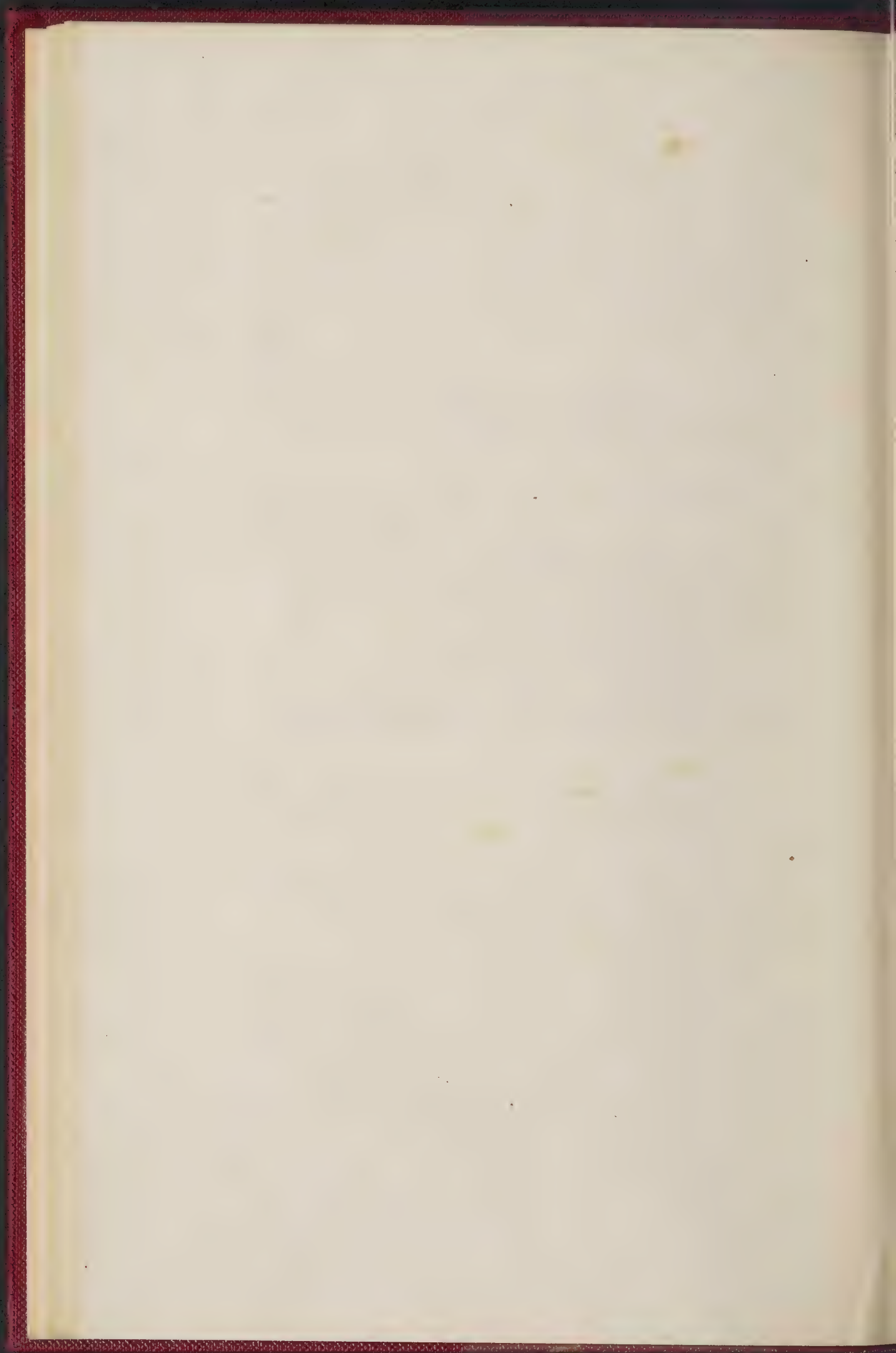
buchodonosor having succeeded to the kingdom, built the walls of Babylon in a triple circuit in fifteen days ; and he turned the river Armacale, a branch of the Euphrates, and the Acracanus : and above the city of Sippara he dug a receptacle for the waters, whose perimeter was forty parasangs, and whose depth was twenty cubits ; and he placed gates at the entrance thereof, by opening which they irrigated the plains, and these they call Echetognomones (sluices :) and he constructed dykes against the irruptions of the Erythræan sea, and built the city of Teredon against the incursions of the Arabs ; and he adorned the palace with trees, calling them hanging gardens.—*Euseb. Præp. Evan. lib. 10.*
—*Euseb. Chron. 49.*



THE FRAGMENTS
OF
THE EGYPTIAN HISTORIES:

CONTAINING

THE HERMETIC CREED;
THE OLD CHRONICLE;
THE REMAINS OF MANETHO;
AND
THE LATERCULUS OF ERATOSTHENES.



THE HERMETIC CREED:

ΠΡΟ των οντως οντων, και των όλων αρχων, εσι θεος εις, πρωτος και του πρωτου Θεου και βασιλεως, ακινητος εν μονοτητι της εαυτου ενοτητος μενων, ουτε γαρ νοητον αυτω επιπλεκεται, ουτε αλλο τι. Παραδειγμα δε ιδρυται του αυτου πατρος, αυτογονου, και μονοπατορος Θεου, του οντως αγαθου. Μειζον γαρ τε και πρωτον, και πηγη των παντων, και πυθμην των νοουμενων πρωτων ειδων οντων. Απο δε του ενός τουτου, ο αυταρχης Θεος εαυτον εξελαμψε· διο και αυτοπατωρ και αυταρχης. Αρχη γαρ αυτος και Θεος Θεων. Μονας εκ του ενός, πρωουσιας, και Αρχη της ουσιας· απ' αυτου γαρ η ουσιοτης και η ουσια· διο και νοηταρχης προσαγορευεται. Αυται μεν ουν εισιν αρχαι πρεσβυταται

BEFORE all things that really exist, and before the beginning of all time, there is one God, prior to the first God, and ruler of the world, remaining immoveable in the solitude of his unity; for neither is intelligence immixed with him, nor any other thing. He is the exemplar of himself; the Father, the self-begotten God, who is the only Father, and is truly good. For he is the greatest and the first, the fountain of all things and the root of all primary intellectual forms. But out of this one, the God that is self-sufficient shone forth of himself: for which reason he is the father of himself, and all-sufficient: for he is the beginning and the God of gods. He is unity from the only one; before essence, and yet he is the beginning of essence, for from him is entity and essence; on which account he is celebrated as the prince of intelli-

παντων, ὡς Ἑρμης προ των
αιθεριων και εμπυριων Θεων
προσταττει και των επου-
ρανιων.

gence. These are the most ancient principles of all things, which Hermes places first in order, before the ethereal, empyrean, and celestial deities.
—*Jamblichus*.

THE OLD EGYPTIAN CHRONICLE:

ΦΕΡΕΤΑΙ γὰρ Αἰγυπτίοις πα-
λαιον τι χρονογραφειον περιεχον
λ'. δυνασειων εν γενεαις παλιν
ριγ'. χρονων απειρων, εν μυρια-
σι, τρισι, και ,ςφκέ. πρωτον
μεν των Αυριτων, δευτερον δε
των Μεστραιων, τριτον δε Αι-
γυπτιων· οὕτω πως επι λεξεως
εχον.

Ἡφαιστου χρονος ουκ εστιν·
δια το νυκτος και ἡμερας
αυτον φαινειν.

Ἡλιος Ἡφαιστου εβασι-
λευσεν ετων μυριαδης τρεις.

Επειτα Κρονος (φησι) και
οι λοιποι παντες θεοι δωδεκα
εβασιλευσεν ετη, γ' π' πδ'.

Επειτα ἡμιθεοι βασιλεις
οκτω ετη σιζ'.

Και μετ' αυτους γενεαι ιε'.
Κυνικου κυκλου ανεγραφησαν
εν ετεσι υμγ'.

Ειτα Τανιτων. ις'. δυνασ-
τεια, γενεων η'. ετων ργ'.

AMONG the Egyptians there is a cer-
tain tablet called the Old Chronicle,
containing thirty dynasties in 113
descents, during the long period of
36525 years. The first series of princes
was that of the Auritæ; the second
was that of the Mestræans; the third
of Egyptians. The Chronicle runs
as follows:

To Hephæstus is assigned no time,
as he is apparent both by night and
day.

Helius the son of Hephæstus
reigned three myriads of years.

Then Cronus and the other twelve
divinities reigned 3984 years.

Next in order are the demigods,
in number eight, who reigned 217
years.

After these are enumerated 15
generations of the Cynic circle, which
take up 443 years.

The 16th Dynasty is of the Tanites,
eight kings, which lasted 190 years.

Προς οἷς ιζ'. δυναστεια Μεμ- φιτων, γενεων δ'. ετων ργ'.	17th Memphites, 4 in descent, 103 years.
Μεθ' οὗς ιη'. δυναστεια Μεμ- φιτων, γενεων ιδ'. ετων τμη'.	18th Memphites, 14 in descent, 348 years.
Επειτα ιθ' δυναστεια Διοσ- πολιτων, γενεων ε'. ετων ρηδ'.	19th Diospolites, 5 in descent, 194 years.
Ειτα εικοστη δυναστεια Διοσπολιτων, γενεων η'. ετων σκη'.	20th Diospolites, 8 in descent, 228 years.
Επειτα κα'. δυναστεια Τα- νιτων, γενεων ς'. ετων ρκα'.	21st Tanites, . 6 in descent, 121 years.
Ειτα κβ'. δυναστεια Τανι- των, γενεων γ'. ετων μη'.	22nd Tanites, . 3 in descent, 48 years.
κγ'. δυναστεια Διοσπολιτων, γενεων β'. ετων ιθ'.	23rd Diospolites, 2 in descent, 19 years.
Ειτα κδ'. δυναστεια Σαίτων, γενεων γ'. ετων μδ'.	24th Saïtes, . 3 in descent, 44 years.
Προς οἷς κε'. δυναστεια Αι- θιοπων, γενεων γ'. ετων μδ'.	25th Ethiopians, 3 in descent, 44 years.
Μεθ' οὗς κς'. δυναστεια Μεμφιτων, γενεων ζ'. ετων ροζ'.	26th Memphites, 7 in descent, 177 years.
Και μετα τουτους κζ'. Περ- σων ε'. ετων ρηδ'.	27th Persians . 5 in descent, 124 years.
κη'.	28th
Επειτα κθ'. δυναστεια Τα- νιτων, γενεων, ετων λβ'.	29th Tanites, . in descent, 39 years.
Και επι πασαις λ'. δυνασ- τεια Τανιτου ενος, ετων ιη'.	30th a Tanite, . 1 in descent, 18 years.
Τα παντα ὁμου των λ'. δυναστειων ετη μυριαδας γ'. και ,ςφκε'.	In all, 30 Dynasties, and 36525 years.— <i>Syncel. Chron.</i> 51.— <i>Euseb.</i> <i>Chron.</i> 6.

MANETHO:

THE EPISTLE OF MANETHO, THE SEBENNYTE, TO PTOLEMY PHILADELPHUS.

ΒΑΣΙΛΕΙ μεγάλῳ Πτολεμαίῳ
Φιλαδελφῷ σεβαστῷ, Μανέθῳ
ἀρχιερεὺς καὶ γραμματεὺς τῶν
κατ' Αἴγυπτον ἱερῶν ἀδυντῶν,
γενεὶ Σεβέννυτῃς ὑπαρχῶν,
Ἑλιουπολιτῆς, τῷ δεσποτῇ μου
Πτολεμαίῳ. Χαιρεῖν.

Ἡμᾶς δεῖ λογιζεσθαι, μέ-
γιστε βασιλεῦ, περὶ πάντων
ἂν εἰς βουλὴν ἡμᾶς ἐξετασά-
ιαι πραγμάτων ἐπιζητοῦντι σοὶ
περὶ τῶν μελλόντων τῷ κόσμῳ
γιγνεσθαι καθέτος καλεῖσθαι
μοὶ περιφανησεται σοὶ ἃ ἐμαθὼν
ἱερὰ βιβλία γραφέντα ὑπὸ τῶν
προπατορῶν τρισμαγίστων Ἑρ-
μου, Ἑρῶσο μοι, Δεσποτά μου
Βασιλεῦ.

To the great and august king Ptolemy
Philadelphus: Manetho, the high
priest and scribe of the sacred adyta
in Egypt, being by birth a Sebennyte
and a citizen of Heliopolis, to his
sovereign Ptolemy, humbly greeting:

It is right for us, most mighty king,
to pay due attention to all things
which it is your pleasure we should
take into consideration. In answer
then to your inquiries concerning the
things which shall come to pass in
the world, I shall, according to your
commands, lay before you what I
have gathered from the sacred books
written by Hermes Trismegistus, our
forefather. Farewell, my prince and
sovereign. — *Syncel. Chron.* 40.—
Euseb. Chron. 6.

THE EGYPTIAN DYNASTIES.

THE DYNASTY OF THE DEMIGODS.

Αιγυπτίων α'. εβασίλευσεν 'Ηφαιστος ετη ψκδ'. ἡμισυ και τεσσαρας ἡμερας.	The 1st of the Egyptian kings was Hephæstus, who reigned 724 years and a half and 4 days.
Αιγυπτίων β'. εβασίλευσεν 'Ηλιος 'Ηφαιστου ετη πς'	The 2nd was Helius, the son of Hephæstus, 86 years.
Αιγυπτίων γ'. εβασίλευσεν Αγαθοδαιμων ετη νς'. και ἡμι- συ και δεκα ἡμερας.	3rd, Agathodæmon, who reigned 56 and a half and ten days.
Αιγυπτίων δ'. εβασίλευσεν Κρονος ετη μ'. και ἡμισυ.	4th, Cronus, 40 and a half years.
Αιγυπτίων ε'. εβασίλευσεν Οσιρις και Ισις ετη λε'.	5th, Osiris and Isis, 35 years.
Αιγυπτίων ς'. εβασίλευσεν ετη.	6th, years.
Αιγυπτίων ζ'. εβασίλευσεν Τυφων ετη κθ'.	7th, Typhon, 29 years.
Αιγυπτίων η'. εβασίλευσεν 'Ωρος ἡμιθεος ετη κέ'.	8th, Horus, the demigod, 25 years.
Αιγυπτίων θ'. εβασίλευσεν Αρης ἡμιθεος ετη κγ'.	9th, Ares, the demigod, 23 years.
Αιγυπτίων ι'. εβασίλευσεν Ανουβις ἡμιθεος ετη ιζ'.	10th, Anubis, the demigod, 17 years.
Αιγυπτίων ια'. εβασίλευσεν 'Ηρακλης ἡμιθεος ετη ιε'.	11th, Heracles, the demigod, 15 years.
Αιγυπτίων ιβ'. εβασίλευσεν Απολλω ἡμιθεος ετη κέ'	12th, Apollo, the demigod, 25 years.

Αιγυπτίων ιγ'. εβασίλευσεν Αμμων ἡμιθεὸς ἐτὴ λ'.	13th, Ammon, the demigod, 30 years.
Αιγυπτίων ιδ'. εβασίλευσεν Τιθοῦς ἡμιθεὸς ἐτὴ κζ'.	14th, Tithoes, the demigod, 27 years.
Αιγυπτίων ιε'. εβασίλευσεν Σώσος ἡμιθεὸς ἐτὴ λβ'.	15th, Sosus, the demigod, 32 years.
Αιγυπτίων ις'. εβασίλευσεν Ζεὺς ἡμιθεὸς ἐτὴ κ'.	16th, Zeus, the demigod, 20 years.— <i>Syncel. Chron. 19.—Euseb. Chron. 7.</i>

THE EGYPTIAN DYNASTIES AFTER THE DELUGE.

THE FIRST DYNASTY.

- α'. Μετὰ νεκρῶν τοὺς ἡμι-
θεοὺς πρώτη βασιλεία κατα-
ριθμεῖται βασιλέων οκτῶ, ὧν
πρῶτος Μηνῆς Θεεινίτης εβ-
ασίλευσεν ἐτὴ ξβ'. ὃς ὑπὸ Ἴππο-
ποταμοῦ διαπραγαίει διεφθάρη.
- β'. Αθωθίς (Αθωσθίς)* υἱὸς
ἐτὴ νζ'. ὃ τὰ ἐν Μερμφί βασι-
λείᾳ οἰκοδομήσας· οὐ φέρονται
βιβλῶι ἀνατομικαί, ἰατρός γάρ
ἦν.
- γ'. Κενκενῆς (Κερκενῆς) υἱὸς
ἐτὴ λα'.
- δ'. Ουενεφῆς (Ουενεφρῆς)
υἱὸς ἐτὴ κγ'. ἐφ'. οὐ λιμός
κατέσχεν τὴν Αἴγυπτον μέγας.
οὗτος παρὰ Κωχωμὴν ἠγείρε
πυραμίδας.
- ε'. Ουσαφαίδος (Ουσαφαῆς)
υἱὸς ἐτὴ κ'.
1. After the dead demigods the
first dynasty consisted of eight kings,
of whom the first was Menes the
Thinite; he reigned 62 years, and
perished by a wound received from
an hippopotamus.
2. Athothis, his son, reigned 57
years; he built the palaces at Mem-
phis, and left the anatomical books,
for he was a physician:
3. Cencenes, his son, reigned 31
years.
4. Venephes, his son, reigned 23
years. In his time a great plague
raged through Egypt. He raised the
pyramids near Cochome.
5. Usaphædus, his son, reigned
20 years.

* The names and paragraphs contained between the parentheses are the variations which occur in Eusebius.

ς'. Μιεβιδος (Νιεβης) υιος
ετη κς'.

ζ'. Σεμεμψις (Σεμεμψης)
υιος ετη ιη'. εφ' ου φθορα με-
γιστη κατεσχευ την Αιγυπτον.

η'. Βιηναχης (Ουβιεντης)
υιος ετη κς'.

Ομου ετη σγ'.

6. Miebidus, his son, 26 years.

7. Semempsis, his son, reigned 18 years. In his reign a terrible pestilence afflicted Egypt.

8. Bienaches, his son reigned 26 years.

The whole number of years amounted to 253.

THE SECOND DYNASTY.

Δευτερα δυναστεια Θεινι-
των βασιλεων εννεα ων.

α'. Πρωτος Βοηθος (Βωχος)
ετη λη'. εφ' ου χασμα κατα
Βουβαστον εγενετο, και απωλ-
οντο πολλοι.

β'. Καιαχως (Χοος) ετη
λθ'. εφ' ου οι βοες Απις εν
Μεμφει, και Μηνευς εν 'Ηλιου-
πολει, και ο Μενδησιος τραγος
ενομιθησαν ειναι θεοι.

γ'. Βινωθρις (Βιοφρις) ετη
μζ'. εφ' ου εκριθη τας γυναικας
βασιλειας γερας εχειν.

δ'. Τλας ετη ιζ'.

ε'. Σεθενης ετη μα'.

ς'. Χοιρης ετη ιζ'.

ζ'. Νεφερχερης ετη κε'. εφ'
ου μυθευεται τον Νειλον μελιτι
κεκραμμενον ημερας ενδεκα
ρηναι.

(η'. Σεσωχρις ετη μη', ος
υψος ειχε πηχων ε'. πλατος γ'.

Of nine Thinite kings.

1. Boethus the first reigned 38 years. During his reign a chasm of the earth opened near Bubastus, and many persons perished.

2. Cæachos reigned 39 years. Under him the bulls Apis in Memphis, and Meneus in Heliopolis, and the Mendesian goat, were appointed to be gods.

3. Binotheris reigned 47 years. In whose time it was judged that women might hold the imperial government.

4. Tlas reigned 17 years.

5. Sethenes reigned 41 years.

6. Chæres 17 years.

7. Nephercheres 25 years. In his time it is said the Nile flowed with honey during eleven days.

(8. Sesochris 48 years, whose height was five cubits, and his breadth three.

θ'. Χενερης ετη λ'.
Ομου ετη τβ'.)

9. Cheneres 30 years.
The whole number of years is 302.)

THE THIRD DYNASTY.

Τριτη δυναστεια Μεμφιτων
βασιλεων εννεα* ὧν

α'. Νεχεροφης (Νεχερωχης)
ετη κη'. εφ' ου Λιβυες απεσ-
τησαν Αιγυπτιων, και της σε-
ληνης παρα λογον αυξηθεισης,
δια δεος εαυτους παρεδσαν.

β'. Τοσορθρος (Σεσορθρος) ετη
κθ'. ουτος Ασκληπιος Αιγυπτιος
κατα την ιατρικην νενομισται,
και την δια ξεσων λιθων οικοδο-
μιαν ευρατο, αλλα και γραφης
επεμεληθη.

γ'. Τυρις ετη ζ'.

δ'. Μεσωχρις ετη ιζ'.

ε'. Σωϊφισ ετη ις'.

ς'. Τοσερτασις ετη ιθ'.

ζ'. Αχης ετη μβ'.

η'. Σιφουρις ετη λ'.

θ'. Κερφερης ετη κς'.

Ομου εστιν σιδ'.

Of nine Memphite kings.

1. Necherophes reigned 28 years.
In his time the Libyans revolted from
the Egyptians, but on account of an
unexpected increase of the moon
they surrendered themselves for fear.

2. Tosorthrus reigned 29 years.
He is called Asclepius by the Egyp-
tians, for his medical knowledge. He
built a house of hewn stones, and
greatly patronized writing.

3. Tyris reigned 7 years.

4. Mesochris 17 years.

5. Soïphis 16 years.

6. Tosertasis 19 years.

7. Achis 42 years.

8. Siphuris 30 years.

9. Cerpheres 26 years.

Altogether 214 years.

THE FOURTH DYNASTY.

Τεταρτη δυναστεια Μεμ-
φιτων συγγενειας ετερας βασι-
λεις η'.

α'. Σωρις ετη κθ'.

β'. Σουφισ ετη ξγ'. ὅς την

Of eight Memphite kings of a
different race.

1. Soris reigned 29 years.

2. Suphis reigned 63 years. He

μεγιστην ηγειρε πυραμιδα, ου-
τος δε και ο Περοπτης εις θεους
εγενετο και την ιεραν συνεγραφε
βιβλον.

γ'. Σουφισ ετη ξς'.
δ'. Μενχερης ετη ξγ'.
ε'. Ρατοισης ετη κε'.
ς'. Βιχερης ετη κβ'.
ζ'. Σεβερχερης ετη ζ'.
η'. Θαμφθις ετη θ'.
Ομου ετη σοδ'.

built the largest pyramid: he was
called also Peroptes, and was trans-
lated to the gods, and wrote the
sacred book.

3. Suphis reigned 66 years
4. Mencheres 63 years.
5. Ratœses 25 years.
6. Bicheres 22 years.
7. Sebercheres 7 years.
8. Thamphthis 9 years.
Altogether 274 years.

THE FIFTH DYNASTY.

Πεμπτη δυναστεια βασι-
λεων εξ Ελεφαντινης.

α'. Ουσερχερισ ετη κη'.
β'. Σεφρης ετη ιγ'.
γ'. Νεφερχερης ετη κ'.
δ'. Σισιρις ετη ζ'.
ε'. Χερης ετη κ'.
ς'. Ραθουρις ετη μδ'.
ζ'. Μερχερης ετη θ'.
η'. Ταρχερης ετη μδ'.
θ'. Οβνος ετη λγ'.
Ομου ετη σμη'.

Of nine Elephantine kings.

1. Usercheris reigned 28 years.
2. Sephres 13 years.
3. Nephhercheres 20 years.
4. Sisiris 7 years.
5. Cheres 20 years.
6. Rathuris 44 years.
7. Mercheres 9 years.
8. Tarcheres 44 years.
9. Obnos 33 years.
Altogether 248 years.

THE SIXTH DYNASTY.

Ἑκτη δυναστεια βασιλεων
εξ Μεμφιτων.

α'. Οθωης, (Θωης) ὃς ὑπο
δορυτων φορων ανηρεθη.
β'. Φιος ετη νγ'.

Of six Memphite kings.

1. Othoes, who was killed by his
guards.
2. Phius reigned 53 years.

- γ'. Μεθουσουφίς ἐτη ζ'.
- δ'. Φιωψ (Αφιωψ) ἑξαετῆς ἀρξάμενος βασιλευειν. διεγενετο μέχρις ἐτῶν ρ'.
- ε'. Μεντεσουφίς ἐτος ἓν.
- ς'. Νιτωκρίς γενικωτάτη, καὶ εὐμορφοτάτη τῶν κατ' αὐτὴν γενομένη, ξανθὴ τὴν χροίαν ἢ τὴν τρίτην ἡγεῖρε πύραμιδα· ἐβασίλευσεν ἐτη ιβ'.
- Ομοῦ ἐτη σγ'.
3. Methusuphis 7 years.
4. Phiops who began to reign at six years of age, and reigned till he had completed his hundredth year.
5. Menteshuphis reigned one year.
6. Nitocris, who was the most handsome woman of her time, of a dark complexion; she built the third pyramid, and reigned 12 years.
- Altogether 203 years.

THE SEVENTH DYNASTY.

- Ἑβδομὴ δυναστεία Μεμφιτῶν βασιλευσάντων ο'. οἱ ἐβασίλευσαν ἡμέρας ο'.
- Of seventy Memphite kings, who reigned 70 days.

THE EIGHTH DYNASTY.

- Ὀγδοὴ δυναστεία Μεμφιτῶν βασιλευσάντων κζ'. οἱ ἐβασίλευσαν ἐτη ρμς'.
- Of twenty-seven Memphite kings, who reigned 146 years.

THE NINTH DYNASTY.

- Ἐννατὴ δυναστεία Ἡρακλεωτικῶν βασιλευσάντων ιθ'. οἱ ἐβασίλευσαν ἐτη υθ'. ὧν
- Ὁ πρῶτος Ἀχθόης δεινός τος τῶν πρὸ αὐτοῦ γενομένων, τοῖς ἐν πάσῃ Αἰγυπτῷ κακὰ ἐργασάτο, μανίᾳ περιεπεσεν, καὶ ὑπὸ κροκοδείλου διεφθάρη.
- Of nineteen Heracleotic kings, who reigned 409 years.
1. The first was Achthoes, the worst of all his predecessors. He did much harm to all the inhabitants of Egypt, was seized with madness, and killed by a crocodile.

THE TENTH DYNASTY.

Δεκάτη δυναστεία Ἡρα-
κλεωτικῶν βασιλέων ιθ'. οἱ ἐβα-
σιλεύσαντες ρπέ'.

Of 19 Heracleotic kings, who
reigned 185 years.

THE ELEVENTH DYNASTY.

Ἐνδεκάτη δυναστεία Διοσ-
πολιτῶν βασιλέων ις'. οἱ ἐβα-
σιλεύσαντες ἐτη μγ'. μεθ' οὓς
Ἀμμενεμῆς ἐτη ις'.

Of sixteen Diospolites kings, who
reigned 43 years. Among whom
Ammenemes reigned 16 years.

Ὁμοῦ βασιλεῖς, ρήβ'. ἐτη,
βτῆ'. ἡμέρας ό'.

The whole number of the above-
mentioned kings is 192, who reigned
during a space of 2308 years and
70 days. — *Syncel. Chron.* 54 to 59.
— *Euseb. Chron.* 14, 15.

THE SECOND BOOK OF MANETHO :

THE TWELFTH DYNASTY.

ΔΩΔΕΚΑΘΗ δυναστεία Διοσπολιτῶν βασιλέων ἑπτα. OF seven Diospolite kings.

α'. Γεσων Γωσης Αμμανεμου (Σεσογχαρις Αμμενεμου) υἱός· ἐτη μζ'.

1. Geson Goses the son of Ammanemes. He reigned 46 years.

β'. Αμμανεμης (Αμμενεμης) ἐτη λη'. ὃς ὑπο τῶν ἰδίων ευνουχῶν ἀνῆρεθη.

2. Ammanemes reigned 38 years. He was slain by his eunuchs.

γ'. Σεσωστρις ἐτη μη'. ὃς ἀπασαν ἐχειρωσατο τὴν Ἀσίαν ἐν ἐνῆναισι ἐνιαυτοῖς, καὶ τῆς Εὐρώπης τὰ μέχρι Θράκης πανταχοσε μνημοσυνα ἐγείρας τῆς τῶν ἐθνῶν κατασχεσεως· ἐπὶ μὲν τοῖς γενναίοις, ἀνδρῶν· ἐπὶ δὲ τοῖς ἀγενεσι, γυναικῶν μορία τὰς στήλαις ἐγχαράσων, ὃς ὑπὸ Αἰγυπτίων μετὰ Οσίριν πρῶτον νομισθῆναι.

3. Sesostris 48 years. He conquered all Asia in nine years, and Europe as far as Thrace, every where erecting monuments of his conquests of those nations; of men among nations who acted bravely, but among the degenerate he erected figures of women, engraving their follies upon the pillars. By the Egyptians he is supposed to be the first after Osiris.

δ'. Λαχαρης (Λαβάρης) ἐτη η'. ὃς τὸν ἐν Ἀρσενούτῃ λαβυρινθὸν ἑαυτῷ ταφὸν κατέσκευασεν.

4. Lachares 8 years, who built the Labyrinth in Arsenoïte as a tomb for himself.

ε'. Αμμερης ετη η'.	5. Ammeres 8 years.
ς'. Αμμενεμης ετη η'.	6. Ammenemes 8 years.
ζ'. Σκεμιοφρις αδελφη ετη θ'.	7. Scemiophris, his sister, 4 years.
Ομου ετη ρξ'.	Altogether 160 years.

THE THIRTEENTH DYNASTY.

Τριςκαιδεκατη δυναστεια	Of 60 Diospolite kings, who reigned
Διοσπολιτων βασιλεων ξ'. οι	184 years.
εβασιλευσαν ρπθ'. ετη.	
Λειπει.	The names are lost.

THE FOURTEENTH DYNASTY.

Is lost altogether.

THE FIFTEENTH DYNASTY.

Πεντεδεκατη* ποιμενων.	Of the Shepherds.
Ησαν δε Φοινικες ξενοι βα- σιλεις ς'. οι και Μεμφιν ειλον. οι και εν τω Σεθροϊτη νομω πολιν εκτισαν, αφ' ης ορμω- μενοι Αιγυπτιους εχειρωσαντο, ων	There were six foreign Phœnician kings: they took Memphis, and built a city in the Sethroïte nome, from whence they made an inva- sion, and conquered all Egypt; of whom
α'. Σαϊτης εβασιλευσεν ετη	1. Saïtes reigned 19 years, after
ιθ'. αφ' ου και ο Σαϊτης νομος.	whom the Saïte Nome is so called.
β'. Βων (Βων Ανων) ετη	2. Beon reigned 44 years.
μδ'.	
γ'. Παχναν (Αφωφισ) ετη	3. Pachnan 61 years.
ξα'.	
δ'. Στααν ετη ν'.	4. Staan 50 years.
ε'. Αρχλης (Αρχλης) ετη μθ'.	5. Archles 49 years.

* This is the seventeenth according to Eusebius.

ς'. Αφοβις ετη ξα'.	6. Aphobis 61 years.
Ομου ετη σπδ'.	Altogether 284 years.

THE SIXTEENTH DYNASTY.

Ἑκκαίδεκατη δύναστεια ποι- μενες Ἕλληνες βασιλεις λβ'. εβασίλευσαν ετη φη'.	Of 32 Grecian shepherds, who reigned 518 years.
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THE SEVENTEENTH DYNASTY.

Ἑπτακαίδεκατη δυναστεια ποιμενες αλλοι βασιλεις μγ'. Και Θηβαιαι Διοσπολιται μγ'. Ομου οἱ ποιμενες, και οἱ Θηβαιαι εβασίλευσαν ετη ρνα'.	Consisted of 43 shepherd kings and 43 Theban Diospolites. The Shepherds and Thebans reigned altogether 151 years.
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THE EIGHTEENTH DYNASTY.

Οκτωκαίδεκατη δυναστεια Διοσπολιτων βασιλεων ις'. ὧν α'. Πρωτος Αμωσ (Αμωσις ετη κέ'.) β'. Χεβρωσ (Χεβρων) ετη ιγ'. γ'. Αμενωφθις (Αμμενουφος) ετη κδ'. δ'. Αμερσις (Μιφρις) ετη κθ'. ε'. Μισαφρις* ετη ιγ'. ς'. Μισφραγμουθωσις ετη	Of sixteen Diospolite kings. 1. Amos. 2. Chebros 13 years. 3. Amenophthis 24 years. 4. Amersis 22 years. 5. Misaphris 13 years. 6. Mispthagmathosis 26 years, in
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* In the list of Eusebius the fifth is omitted, and the name of Χερρῆς inserted between the thirteenth and fourteenth.

ἡς'. ἐφ' οὗ ὁ ἐπὶ Δευκαλιωνος κατακλυσμος.	whose time happened the deluge of Deucalion.
ζ'. Τυθμωσις ἐτη θ'.	7. Tuthmosis 9 years.
η'. Αμενωφίς ἐτη λα'. αὗτος ἐστὶν ὁ Μεμνων εἶναι νομιζομενος, καὶ φθεγγόμενος λίθος.	8. Amenophis 31 years. He is supposed to be Memnon, to whom the musical statue is erected.
θ'. Ὡρος ἐτη λζ'.	9. Horus 37 years.
ι'. Αχερρῆς (Αχενχερσης) ἐτη λβ'.	10. Acherrhes 32 years.
ια'. Ραθως (Αθωρις) ἐτη έξ'.	11. Rathos 6 years.
ιβ'. Χεβρης (Χενχερης) ἐτη ιβ'.	12. Chebres 12 years.
ιγ'. Αχερρῆς (Αχερρῆς) ἐτη ιβ'.	13. Acherrhes 12 years.
ιδ'. Αρμεσης (Αρμαῖς ὁ Δαναος) ἐτη έ'.	14. Armeses 5 years.
ιε'. Ραμμεσσης (Αρμεσης ὁ καὶ Αἰγυπτος) ἔτῳ έν.	15. Rammesses 1 year.
ισ'. Αμενωφ (Μενωφίς) ἐτη ιθ'.	16. Amenoph 19 years.
Ομοῦ ἐτη σξγ'.	Altogether 263 years.

THE NINETEENTH DYNASTY.

Εννεακαιδεκατη δυναστεια βασιλεων ζ'. Διοσπολιτων.	Of seven Diospolite kings.
α'. Σεθως ἐτη να'.	1. Sethos reigned 51 years.
β'. Ραψακης (ραψης) ἐτη ξα'.	2. Rapsaces 61 years.
γ'. Αμμενεφθης (Αμενωφίς) ἐτη κ'.	3. Ammenephthes 20 years.
δ'. Ραμεσης ἐτη ξ'.	4. Rameses 60 years.
ε'. Αμμενεμνης (Αμμενεμνης) ἐτη έ'.	5. Ammenemnes 5 years.
ς'. Θουωρις, ὁ παρ' Ὁμηρῳ καλουμενος Πολυβους ς'.	6. Thuoris, who is called by Homer Polybus.

ζ'. Αλκανδρος εφ' οὗ το Ἰλιον
ἔαλω ετη ζ'.

Ομοῦ ετη σθ'.

Ἐπὶ τοῦ αὐτοῦ δευτέρου τομ-
ου, βασιλεῖς 45'. ετη βρκα'.

7. Alcandrus 7 years, in whose
time Ilion was taken.

Altogether 209 years.

In this second book of Manetho
are contained 96 kings and 2121
years.—*Syncel. Chron.* 59 to 75.—
Euseb. Chron. 15 to 17.

THE THIRD BOOK OF MANETHO:

THE TWENTIETH DYNASTY.

ΕΙΚΟΣΤΗ δυναστεία βασι- Of 12 Diospolite kings, who reigned
λεων Διοσπολιτών ιβ'. οἱ ἐβα- 135 years.
σιλευσαν ἐτη ρλέ'.

THE TWENTY-FIRST DYNASTY.

Πρώτη καὶ εἰκοστή δυνασ- Of seven Tanite kings.
τεία βασιλεῶν Τανιτῶν ζ'.

α'. Σμεδης (Σμενδης) ἐτη 1. Smedes reigned 26 years.
κς'.

β'. Ψουσενης, ἡ Ψουνεσης 2. Psusenēs, or Psuneses, 46 years.
(Ψουσεννης) ἐτη μς'.

γ'. Νεφελχερης (Νεφερχε- 3. Nephelcheres 4 years.
νης) ἐτη δ'.

δ'. Αμενενοφθις (Αμενωφ- 4. Amenophthis 9 years.
θις) ἐτη θ'.

ε'. Οσοχορ (Οσοχωρ) ἐτη ς'. 5. Osochor 6 years.

ς'. Πιναχης (Ψιναχης) ἐτη 6. Pinaches 9 years.
θ'.

ζ'. Σουσεννης (Ψουσεννης) 7. Susenes 30 years.
ἐτη λ'.

Ομοῦ ἐτη ρλ'. Altogether 130 years.

THE TWENTY-SECOND DYNASTY.

Εικοστή δευτέρα δυναστεία Βουβαστιτών βασιλέων θ'.	Of nine Bubastite kings.
Πρωτος Σεσογχις (Σεσεγ- χωσις) ετη κα'.	1. Sesonchis 21 years.
β'. Οσωρωθ (Οσορθων) ετη ιε'.	2. Osoroth 15 years.
γ'. δ'. ε'. Άλλοι τρεις ετη κέ'.	3, 4, 5. Three others reigned 25 years.
ς'. Τακελλωθις ετη ιγ'.	6. Tacellothis 13 years.
ζ'. η'. θ'. Άλλοι τρεις ετη μϛ'.	7, 8, 9. Three others 42 years.
Ομου ετη ρη'.	Altogether reigned 120 years.

THE TWENTY-THIRD DYNASTY.

ΚΓ'. δυναστεία Τανιτών βασιλέων δ'.	Of four Tanite kings.
α'. Πετουβατης (Πετου- βαστης) ετη μ'. εφ' ου Ολυμ- πιας ηχθη πρωτη.	1. Petoubates reigned 40 years, in whose time the Olympiads began.
β'. Οσορχω (Οσορθων) ετη η'. εν Ήρακλεα Αιγυπτιοι καλουσιν.	2. Osorcho 8 years, whom the Egyptians call Hercules.
γ'. Ψαμμους ετη ι'.	3. Psammus 10 years.
δ'. Ζητ ετη λα'.	4. Zeet 31 years.
Ομου ετη πθ'.	Altogether 89 years.

THE TWENTY-FOURTH DYNASTY.

ΚΔ'. δυναστεία. Βοχχωρις (Βοκχωρις) Σαίτης	Bonchoris the Saite reigned 6
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ετη 5'. εφ' ου αρνιον εφθεγξατο years, in whose reign a sheep spoke.
ετη πη' . 990 years.

THE TWENTY-FIFTH DYNASTY.

KE'. δυναστεια Αιθιοπων Of three Ethiop kings.
 βασιλεων τριων.
 α'. Σαββακων, ος αιχμα- 1. Sabbacon, who having taken
 λωτον Βοχχωριν ελων εκαυσε Bonchoris a captive, burnt him alive,
 ζωντα, και εβασιλευσεν ετη η'. and reigned 8 years.
 β'. Σευηχος υιος ετη ιδ'. 2. Seuechus, his son, reigned 14
 years.
 γ'. Ταρκος (Ταρακος) ετη 3. Tarcus 18 years.
 ιη'.
 Ομου ετη μ'. Altogether 40 years.

THE TWENTY-SIXTH DYNASTY.

'Εκτη και εικοστη δυνασ- Of nine Saite kings.
 τεια Σαϊτων βασιλεων εννεα.
 α'. Στεφινατης (Στεφανα- 1. Stephinates reigned 7 years.
 θις) ετη ζ'.
 β'. Νερεψως (Νεχεψως) 2. Nerepsos 6 years.
 ετη 5'.
 γ'. Νεχαιω ετη η'. 3. Nechao 8 years.
 δ'. Ψαμμιτικός (Ψαμμιτι- 4. Psammiticus 54 years.
 χος) ετη νδ'.
 ε'. Νεχαιω δευτερος ετη 5'. 5. Nechao the second 6 years.
 ουτος ειλε την 'Ιερουσαλημ, He took Jerusalem, and carried
 και Ιωαχμς τον βασιλεα εις Joachas, the king, to Egypt.
 Αιγυπτον απηγαγεν.
 ς'. Ψαμμουθις ετερος ετη 6. Psammuthius 6 years.
 εξ'.
 ζ'. Ουαφρις (Ουαφρης) ετη 7. Vaphris 19 years, to whom the
 ιθ'. ος προσεφυγον αλουσης υπο remainder of the Jews fled when

Ασσυριων Ἱερουσαλημ οἱ των
Ιουδαιων ὑπολοιποι.

Jerusalem was taken by the Assy-
rians.

η'. Αμωσις ετη μδ'.

8. Amosis 44 years.

θ'. Ψαμμαχεριτης* μηνας

9. Psammacherites 6 months.

ς'.

Ομου ετη ρν'. και μηνας ς'.

Altogether 150 years and six
months.

THE TWENTY-SEVENTH DYNASTY.

KZ'. βασιλεια Περσων βα-
σιλεων η'.

Of eight Persian kings.

α'. Καμβυσης ετη ε'. της
ξαντου βασιλειας. Περσων
εβασιλευσεν Αιγυπτου ετη ς'.

1. Cambyses reigned over Persia,
his own kingdom, 5 years, and over
Egypt 6 years.

β'. Δαρειος Ὑστασπου ετη
λς'.

2. Darius, the son of Hystaspes,
36 years.

γ. Ξερξης ὁ μεγας ετη κα'.

3. Xerxes the Great 21 years.

δ'. Αρταβανος † μηνας ζ'.

4. Artabanus 7 months.

ε'. Αρταξερξης ετη μα'.

5. Artaxerxes 41 years.

ς'. Ξερξης μηνας δυο.

6. Xerxes 2 months.

ζ'. Σογδιανος μηνας ζ'.

7. Sogdianus 7 months.

η'. Δαρειος Ξερξου ιθ'.

8. Darius the son of Xerxes, 19
years.

Ομου ετη ρκδ'. μηνας δ'.

Altogether 124 years and four
months.

* Eusebius omits the last, and inserts Αμμερης at the beginning as the first.

† Eusebius omits Artabanus, and between Cambyses and Darius places the
Magi, with a reign of seven months.

THE TWENTY-EIGHTH DYNASTY.

ΚΗ'. δυναστεία.

Αμυρτεως (Αμυρταιος) Σαί- Amyrteos, the Saïte, 6 years.
της ετη 5'.

THE TWENTY-NINTH DYNASTY.

ΚΘ'. δυναστεία Μενδησιων Of four Mendesian kings.
βασιλεων δ'.

α'. Νεφεριτης (Νεφεριτης) 1. Nephertites reigned 6 years.
ετη 5'.

β'. Αχωρις ετη ιγ'. 2. Achoris 13 years.

γ'. Ψαμμουθις ετος α'. 3. Psammuthis 1 year.

δ'. Νεφοροτης (Αναφεριτης 4. Nephorotes 4 months.
Νεφεριτης) μηνας δ'.

(ε'. Μουθις ετος α'.) (5. Muthis 1 year.)

Ομου ετη κ'. μηνας δ'. Altogether 20 years and four
months.

THE THIRTIETH DYNASTY.

Τριακοστη δυναστεία Σε- Of three Sebennyte kings.
βεννυτων βασιλεων τριων.

α'. Νεκτανεβης (Νεκτανε- 1. Nectanebes 18 years.
βις) ετη ιη'.

β'. Τεως ετη β'. 2. Teos 2 years.

γ'. Νεκτανεβης (Νεκτανε- 3. Nectanebes 18 years.
βις) ετη ιη'.

Ομου ετη λη'. Altogether 38 years.

THE THIRTY-FIRST DYNASTY.

ΛΑ'. δυναστεία Περσων Of three Persian kings.
βασιλεων τριων.

α'. Ωχος εικοστω ετει της
 εαυτου βασιλειας Περσων εξα-
 σιλευσεν Αιγυπτου ετη β'.

β'. Αρσης (Αρσης Ωχου) ετη
 γ'.

γ'. Δαρειος ετη δ'.
 Ομου ετη θ'.
 Ομου αν'.

1. Ochus ruled Persia twenty
 years, and Egypt 2 years.

2. Arses reigned 3 years.

3. Darius 4 years.

Altogether 9 years.

And the whole 1050 years.—
*Syncel. Chron. 73 to 78. — Euseb.
 Chron. 16, 17.*

MANETHO:

OF THE SHEPHERD KINGS.

ΕΓΕΝΕΤΟ βασιλευς ἡμιν,
Τιμαος ὄνομα, ἐπὶ τούτου οὐκ
οἶδ' ὅπως ὁ Θεὸς ἀντεπνευσεν,
καὶ παραδόξως ἐκ τῶν πρὸς
ἀνατολὴν μερῶν, ἀνθρώποι το
γενὸς ἀσχημοί, καταθάρσυσαν-
τες ἐπὶ τὴν χώραν ἐστρατεύ-
σαν, καὶ ῥαδίως ἀμαχητὶ ταύ-
την κατὰ κράτος εἶλον. καὶ
τοὺς ἡγεμονεύσαντας ἐν αὐτῇ
χειρωσάμενοι, τὸ λοιπὸν τὰς τε
πολεῖς ὡμῶς ἐνεπύρηνσαν, καὶ τὰ
ἱερά τῶν θεῶν κατεσκαΐσαν.
πᾶσι δὲ τοῖς ἐπιχωρίοις ἐχθρο-
τάτα πῶς ἐχρήσαντο, τοὺς
μὲν σφάζοντες, τῶν δὲ καὶ τὰ
τέκνα καὶ γυναῖκας εἰς δου-
λείαν ἀγοντες. περὰς δὲ καὶ
βασιλεῖα ἓνα ἐξ αὐτῶν ἐποίη-
σαν, ᾧ ὄνομα ἦν Σαλατὶς.
καὶ οὗτος ἐν τῇ Μεμφίδι κατε-
γινετο, τὴν τε ἀνω καὶ κατω
χώραν δασμολογῶν, καὶ φρου-
ραν ἐν τοῖς ἐπιτηδείοτατοις

WE had formerly a king whose name
was Timaus. In his time it came to
pass, I know not how, that God
was displeased with us: and there
came up from the East in a strange
manner men of an ignoble race, who
had the confidence to invade our
country, and easily subdued it by
their power without a battle. And
when they had our rulers in their
hands, they burnt our cities, and
demolished the temples of the gods,
and inflicted every kind of barbarity
upon the inhabitants, slaying some,
and reducing the wives and children
of others to a state of slavery. At
length they made one of themselves
king, whose name was Salatis: he
lived at Memphis, and rendered both
the upper and lower regions of Egypt
tributary, and stationed garrisons in
places which were best adapted for
that purpose. But he directed his
attention principally to the security

καταλείπων τοποῖς· μαλίστα
 δε καὶ τὰ πρὸς ἀνατολὴν ἡσ-
 φαλισατο μέρη, προοραμένος
 Ἀσσυρίων, τότε μείζον ἰσχυόν-
 των, ἐσομένην ἐπιθυμίαν τῆς
 αὐτῆς βασιλείας ἐφοδοῦ. εὗραν
 δὲ ἐν νομῷ τῷ Σαΐτῃ πόλιν
 επικαιροτάτην, κειμένην μὲν
 πρὸς ἀνατολὴν τοῦ Βουβαστι-
 τοῦ ποταμοῦ, καλουμένην δ'
 ἀπὸ τινος ἀρχαίας θεολογίας
 Ἀναριν, ταύτην ἐκτίσεν τε,
 καὶ τοῖς τειχεσὶν οχυρωτάτην
 ἐποίησεν ἐνοικίσας αὐτὴ καὶ
 πλῆθος ὀπλιτῶν εἰς εἰκοσι καὶ
 τεσσαράς μυριάδας ἀνδρῶν πρὸς
 φυλακὴν. ἐνθαδὲ κατὰ θέρειαν
 ἤρχετο, τὰ μὲν σιτομετρῶν καὶ
 μισθοφορίαν παρεχομένος, τὰ
 δὲ καὶ ταῖς ἐξοπλισίαις πρὸς
 φόβον τῶν ἐξώθεν ἐπιμελῶς
 γυμναζών.

Ἀρξας δ' ἐννεακαίδεκα ἐτῶν
 τοῦ βίου ἐτελεύτησαν. Μετὰ
 τούτων δὲ ἕτερος ἐβασίλευσεν
 τέσσαρα καὶ τετταρακοντα
 ἐτῶν, καλούμενος Βῆων. μεθ'
 οὗ ἄλλος Ἀπαχνας, ἑξ καὶ τρια-
 κοντα ἐτῶν καὶ μηνῶν ἑπτὰ.
 ἐπεὶτα δὲ καὶ Ἀπωφίς ἐν καὶ
 ἑξήκοντα, καὶ Ἰανίας πεντη-
 κοντα καὶ μηνῶν ἑνα. ἐπὶ πασι
 δὲ καὶ Ἀσσίς ἐννεα καὶ τεσσα-
 ρακοντα καὶ μηνῶν δύο. Καὶ
 οὗτοι μὲν ἑξ ἐν αὐτοῖς ἐγενήθη-
 σαν πρῶτοι ἀρχόντες, πολέ-

of the eastern frontier ; for he regard-
 ed with suspicion the increasing
 power of the Assyrians, who he
 foresaw would one day undertake an
 invasion of the kingdom. And ob-
 serving in the Saïte nome, upon the
 east of the Bubastite channel, a city
 which from some ancient theological
 reference was called Avaris ; and
 finding it admirably adapted to his
 purpose, he rebuilt it, and strongly
 fortified it with walls, and garrisoned
 it with a force of two hundred and
 fifty thousand armed men. To this
 city Salatis repaired in summer time,
 to collect his tribute, and pay his
 troops, and to exercise his soldiers
 in order to strike terror into foreigners.

And Salatis died after a reign of
 nineteen years : after him reigned Beon
 forty-four years : and he was succeeded
 by Apachnas who reigned thirty-six
 years and seven months : after him
 reigned Apophis sixty-one years, and
 Ianias fifty years and one month. After
 all these reigned Assis forty-nine years
 and two months. These six were the
 first rulers amongst them, and during
 all the period of their dynasty, they
 made war upon the Egyptians in
 hope of exterminating the whole
 race. All this nation was styled

μουντες αει και ποθουντες μαλ-
λον της Αιγυπτου εξαραι την
ρίξαν. Εκαλειτο δε το συμ-
παν αυτων εθνος 'Υκσως, τουτο
δε εστι βασιλεις ποιμενες, το
γαρ 'Υκ καθ' ιεραν γλωσσαν
βασιλεα σημαινει, το δε Σως
ποιμην εστι και ποιμενες κατα
την κοινην διαλεκτον, και ούτω
συντιθεμενον γινεται 'Υκσως.
τινες δε λεγουσιν αυτους Αρα-
βας ειναι. Τουτους δε τους
προκατωνομασμενους βασιλεας
τους των ποιμενων καλουμενων,
και τους εξ αυτων γενομενους,
κρατησαι της Αιγυπτου (φησιν)
ειη προς τοις πεντακοσίοις ένδεκα.

Μετα ταυτα δε, των εκ της
Θεβαΐδος και της αλλης Αιγυπ-
του βασιλεων γενεσθαι (φησιν)
επι τους ποιμενας επαναστασιν,
και πολεμον αυτοις συρράγηναι
μεγαν και πολυχρονιον. επι δε
βασιλεως, φ' ονομα ειναι Αλισ-
φραγμουθωσις, ήτλωμενους (φη-
σι) τους ποιμενας ύπ' αυτου,
εκ μεν της αλλης Αιγυπτου
πασης εκπεσειν, κατακλεισθη-
ναι δ' εις τοπον, αρουρων εχοντα
μυριων την περιμετρον. Αναριν
ονομα τω τοπω. Τουτον (φησιν
δ' Μανεθων) άπαντα, τειχει
τε μεγαλω και ισχυρη περι-
βαλειν τους ποιμενας, όπως την
τε κτησιν άπασαν εχωσιν εν
οχυρη, και την λειαν την έαυλων.

Hycsos, that is the Shepherd Kings ;
for the first syllable, Hyc, according
to the sacred dialect, denotes a king,
and Sos signifies a shepherd, but this
according to the vulgar tongue ; and
of these is compounded the term
Hycsos : some say they were Arabians.
This people, who were thus denomi-
nated Shepherd Kings, and their
descendants retained possession of
Egypt for the space of five hundred
and eleven years.

After these things he relates that
the kings of Thebaïs and of the other
parts of Egypt, made an insurrection
against the Shepherds, and that a
long and mighty war was carried on
between them, till the Shepherds were
subdued by a king whose name was
Alisphragmuthosis, and were by him
driven out of the rest of Egypt, and
hemmed within a place containing
ten thousand acres, which was called
Avaris. All this tract (says Manetho)
the Shepherds surrounded with a vast
and strong wall, that they might
retain all their possessions and their
prey within a hold of strength.

Τὸν δὲ Αλισφραγμουθσεως υἱὸν Θουμμωσιν ἐπιχειρησάμεν αὐτοὺς διὰ πολιορκίας ἔλιν κατὰ κράτος, οὕτω καὶ τεσσαράκοντα μυριάσι προσεδρεύσαντα τοῖς τειχεσὶν· ἐπεὶ δὲ τῆς πολιορκίας ἀπεγνώ, ποιησάσθαι συμβάσεις, ἵνα τὴν Αἰγύπτου ἐκλιπόντες ὅποι βούλονται πάντες ἀβλαβεῖς ἀπελθῶσι. τοὺς δὲ ἐπὶ ταῖς ὁμολογίαις πανοικεσίᾳ μετὰ τῶν κτήσεων οὐκ ἐλαττοὺς μυριάδων ὄντας εἰκοσι καὶ τεσσαρὰν ἀπο τῆς Αἰγυπτου τὴν ἐρημὸν εἰς Συρίαν ἔδοιπορησαι. φοβούμενους δὲ τὴν Ἀσσυρίων δύνασταιαν, τότε γὰρ ἐκεῖνους τῆς Ἀσίας κρατεῖν, ἐν τῇ νῦν Ἰουδαίᾳ καλούμενῃ πόλιν οἰκοδομήσαντες τοσαύταις μυριάσιν ἀνθρώπων ἀρκεσοῦσαν, Ἱεροσόλυμα ταύτην ὀνομασαι.

(Ἐν ἀλλῇ δὲ τινὶ βιβλῷ τῶν Αἰγυπτιακῶν Μανέθων) Τοῦτο (φῆσιν) ἔθνος τοὺς καλούμενους ποιμένας, αἰχμαλωτοὺς ἐν ταῖς ἱεραῖς αὐτῶν βιβλοῖς γεγραφθαι.

Μετὰ τὸ ἐξελθεῖν ἐξ Αἰγυπτου τὸν λαὸν τῶν ποιμένων εἰς Ἱεροσόλυμα, ὃ ἐκβάλων αὐτοὺς ἐξ Αἰγυπτου βασιλεὺς Τεθμωσίς, ἐβασίλευσεν μετὰ ταῦτα ἑξήκοντι πεντέ καὶ μηνῶς τεσσαρὰς, καὶ ἐτελεύτησεν, καὶ παρέλαβε τὴν ἀρχὴν αὐτοῦ

And Thummosis, the son of Alisphragmuthosis, endeavoured to force them by a siege, and beleaguered the place with a body of four hundred and eighty thousand men; but at the moment when he despaired of reducing them by siege, they agreed to a capitulation, that they would leave Egypt, and should be permitted to go out without molestation where-soever they pleased. And, according to this stipulation, they departed from Egypt with all their families and effects, in number not less than two hundred and forty thousand, and bent their way through the desert towards Syria. But as they stood in fear of the Assyrians, who had then dominion over Asia, they built a city in that country which is now called Judæa, of sufficient size to contain this multitude of men, and named it Jerusalem.

(In another book of the Egyptian histories Manetho says) That this people, who are here called Shepherds, in their sacred books were also styled Captives.

After the departure of this nation of Shepherds to Jerusalem, Tethmosis, the king of Egypt who drove them out, reigned twenty-five years and four months, and then died: after him his son Chebron took the government into his hands for thirteen years; after him reigned Ameno-

υἱὸς Χεβρων εἴη δεκατρία. μεθ' ὃν Ἀμενωφίς εἰκοσι καὶ μηνᾶς ἑπτα. τοῦ δὲ ἀδελφῆ Ἀμεσσης εἰκοσι ἓν καὶ μηνᾶς εννεα. τῆς δὲ Μηφρῆς δώδεκα καὶ μηνᾶς εννεα. τοῦ δὲ Μηφραμουθωσίς εἰκοσι πεντε καὶ μηνᾶς δεκα. τοῦ δὲ Θμωσίς εννεα καὶ μηνᾶς οκτω. τοῦ δὲ Ἀμενωφίς τριακοντα καὶ μηνᾶς δεκα. τοῦ δὲ Ὀρος τριακοντα ἕξ καὶ μηνᾶς πεντε. τοῦ δὲ Ψυγατηρ Ἀκεγχρῆς δώδεκα καὶ μῆνα ἓνα. τῆς δὲ Ραθωτίς ἀδελφὸς εννεα. τοῦ δὲ Ἀκεγχρῆς δώδεκα καὶ μηνᾶς πεντε. τοῦ δὲ Ἀκεγχρῆς ἕτερος δώδεκα καὶ μηνᾶς τρεῖς. τοῦ δὲ Ἀρμαῖς τεσσαρα καὶ μῆνα ἓνα. τοῦ δὲ Ραμεσσης ἓν καὶ μηνᾶς τεσσαρας. τοῦ δὲ Ἀρμεσσης Μιαμμου εἰηκοντα ἕξ καὶ μηνᾶς δυο. τοῦ δὲ Ἀμενωφίς δεκα καὶ εννεα καὶ μηνᾶς ἕξ. τοῦ δὲ Σεθωσίς, καὶ Ραμεσσης, ἵππικὴν καὶ ναυτικὴν ἐχὼν δυνάμιν.

Οὗτος τὸν μὲν ἀδελφὸν Ἀρμαῖν ἐπιτροποῦν τῆς Αἰγυπτου κατέστησεν, καὶ πασαν μὲν αὐτῷ τὴν ἀλλήν βασιλικὴν περιεθήκεν ἐξουσίαν, μόνον δὲ ἐνετείλατο διαδῆμα μὴ φορεῖν, μῆδὲ τὴν βασιλίδαν μητέρα τῶν τέκνων ἀδικεῖν, ἀπεχεσθαι δὲ καὶ τῶν ἀλλῶν βασιλικῶν πᾶλλακιδῶν. αὐτὸς δὲ ἐπὶ

this for twenty years and seven months: then his sister Amesses twenty-one years and nine months: she was succeeded by Mephres, who reigned twelve years and nine months: after him Mephramuthosis twenty-five years and ten months: then Thmosis reigned nine years and eight months; after whom Amenophis thirty years and ten months: then Orus thirty-six years and five months: then his daughter Acenchres twelve years and one month: after her Rathotis nine years: then Acenchres twelve years and five months: another Acenchres twelve years and three months: after him Armaïs four years and one month: after him reigned Ramesses one year and four months: then Amesses the son of Miammous sixty-six years and two months: after him Amenophis nineteen years and six months: and he was succeeded by Sethosis who is called Ramesses, he maintained an army of cavalry and a naval force.

This king (Sethosis) appointed his brother Armaïs his viceroy over Egypt: he also invested him with all the other authority of a king, but with these restrictions; that he should not wear the diadem, nor interfere with the queen, the mother of his children, nor abuse the royal concubines. Sethosis then made an expedition against Cyprus and Phœnicia, and waged

Κυπρον και Φοινικην και παλιν
 Ασσυριους τε και Μηδους στρα-
 τευσας, ἅπαντας, τους μεν
 δορατι, τους δε αμαχητι, φοβω
 δε της πολλης δυναμεως, ὑπο-
 χειριους ελαβε. και μεγα
 φρονησας επι ταις ευπραγμαις,
 ετι και Περσικωτερον επο-
 ρευετο, τας προς ανατολας
 πολεις τε και χωρας κατα-
 στρεφομενος.

Χρονου τε ικανου γεγονοτος,
 Αρμαϊς ὁ καταλειφθεις εν Αι-
 γυπτῳ, παντα τουμπαλιν, οἷς
 αδελφος παρηγει μη ποιειν,
 αδεως επραττεν. και γαρ την
 βασιλιδα βιαως εσχεν, και
 ταις αλλαις παλλακισιν αφει-
 δως διετελει χρωμενος. πειθο-
 μενος δε ὑπο των φιλων διαδημα
 εφορει, και αντηρε τῷ αδελφῳ.

Ὁ δε τεταγμενος επι των
 ιερων της Αιγυπτου, γραψας
 βιβλιον επεμψε τῷ Σεθωσι,
 δηλων αυτῷ παντα, και ὅτι
 αντηρεν ὁ αδελφος αυτου Αρ-
 μαϊς. παραχρημα ουν ὑπε-
 στρεψεν εις Πηλουσιον, και
 εκρατησεν της ιδιας βασιλειας.
 ἡ δε χωρα εκληθη απο του αυτου
 ονοματος Αιγυπτος. λεγει γαρ
 ὅτι ὁ μεν Σεθωσις εκαλειτο
 Αιγυπτος, Αρμαϊς δε ὁ Αδελ-
 φος αυτου Δαναος.

war with the Assyrians and Medes ;
 and he subdued them all, some by
 force of arms, and others without a
 blow, by the mere terror of his power.
 And being puffed up with his success,
 he advanced still more confidently,
 and overthrew the cities, and subdued
 the countries of the East.

But Armaïs, who was left in Egypt,
 took advantage of the opportunity,
 and fearlessly committed all those acts
 which his brother had enjoined him
 not to do : he violated the queen, and
 continued an unrestrained intercourse
 with the rest, and at the persuasion
 of his friends he assumed the diadem,
 and openly opposed his brother.

But the ruler over the priests of
 Egypt sent to Sethosis, and informed
 him of what had happened, and how
 his brother had set himself up in
 opposition to his power. Upon this
 Sethosis immediately returned to Pe-
 lusium, and recovered his kingdom.
 The country of Egypt took its name
 from Sethosis, who was called also
 Ægyptus, as was his brother Armaïs
 known by the name of Danaus.—
Joseph. contr. App. lib. I. c. 14, 15.

OF THE ISRAELITES.

Τουτον (Αμενωφιν) επιθυμη-
σαι θεων γενεσθαι θεατην,
ὡς περ Ὀρος εἰς των προ αυτου
βεβασιλευκοτων· ανενεγκειν δε
την επιθυμιαν ὁμωνυμῳ μεν
αυτῳ Αμενωφει, πατρος δε
Παπιος οντι, θειας δε δοκουντι
μετεσχηκεναι φυσεως, κατα
τε σοφιαν και προγνωσιν των
εσομενων. ειπειν ουν αυτῳ
τουτον τον ὁμωνυμον, ὅτι δυνη-
σεται θεους ιδειν, ει καθαραν
απο τε λεπτρων και των αλλων
μιαρων ανθρωπων την χωραν
ἀπασαν ποιησειεν.

Ἦσθεντα δε τον βασιλεα,
παντας τους τα σωματα λελω-
βημενους εκ της Αιγυπτου συν-
αγαγειν· γενεσθαι δε του πλη-
θους μυριαδας οκτα· και τουτους
εις τας λιθοτομιας τας εν τῳ
προς ανατολην μερει του Νειλου
εμβαλειν αυτον, ὥπως εργα-
ζοιντο και των αλλων Αιγυπτιων
οἱ εγκεχωρισμενοι. ειναι δε
τινας εν αυτοις και των λογιων
ιερεων (φησι,) λεπρα συγκεχυ-
μενους. τον δε Αμενωφιν εκει-
νον, τον σοφον και μαντικον
ανδρα, ὑποδεισθαι προς αυτον
τε και τον βασιλεα χολόν των
θεων, ει βιασθεντες οφθησον-

This king (Amenophis) was desirous
of beholding the gods, as Orus, one
of his predecessors in the kingdom,
had seen them. And he communica-
ted his desire to a priest of the same
name with himself, Amenophis, the
son of Papis, who seemed to partake
of the divine nature, both in his wis-
dom and knowledge of futurity : and
Amenophis returned him answer, that
he might behold the gods, if he would
cleanse the country of all lepers and
other unclean persons that were in it.

Well pleased with this information,
the king gathered together out of the
land of Egypt all that laboured under
any defect in body, to the amount of
eighty thousand, and sent them to
the quarries, which are situate on the
east side of the Nile, that they
might work in them and be separated
from the rest of the Egyptians.
And (he says) there were among them
some learned priests who were affected
with leprosy. And Amenophis the
wise man and prophet, fearful lest the
vengeance of the gods should fall
both on himself and on the king, if
it should appear that violence had
been offered them, added this also

ται. και προσθεμενον ειπειν, οτι συμμαχησουσι τινες τοις μιαιροις, και της Αιγυπτου κρατησουσιν επ' ετη δεκατρια. μη τολμησαι μεν αυτον ειπειν ταυτα τῷ βασιλει, γραφην δε καταλιποντα περι παντων εαυτον ανελειν. εν αυθυμια δε ειναι τον βασιλεα.

(Καπειτα κατα λεξιν ουτω γεγραφεν). Των δε ταις λατομiais ὡς χρονος ικανος διηλθεν ταλαιπωρουντων, αξιωθεις ο βασιλευς, ινα προς καταλυσιν αυτοις και σκεπην απομεριση την τοτε των ποιμενων ερημωθεισαν πολιν, Αναριν συνεχωρησεν. εστι δε η πολις κατα την θεολογιαν ανωθεν Τυφωνιος.

Οι δε εις ταυτην εισελθοντες, και τον τοπον τουτον εις αποσασιν εχοντες, ηγεμονα αυτων λεγομενον τινα των Ἑλιοπολιτων ιερων Οσαρσιφον εστησαντο. και τουτῳ πειθαρχησοντες εν πασιν ὀρκομοτησαν· ο δε πρωτον μεν αυτοις νομον εθετο, μητε προσκυνειν θεους, μητε των μαλιστα εν Αιγυπτῳ θεμιστευομενων ιερων ζων απεχεσθαι μηδενος, παντα τε θυειν και αναλουν· συναπτεσθαι δε μηδενι πλην των συνωμοσμενων. τοιαυτα δε

in a prophetic spirit;—that certain people would come to the assistance of these polluted wretches, and would subdue Egypt, and hold it in possession for thirteen years. These tidings however he dared not to communicate to the king, but left in writing an account of what should come to pass, and destroyed himself, at which the king was fearfully distressed.

(After which he writes thus, word for word :) When those that were sent to work in the quarries had continued for some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city Avaris, which had been left desolate by the Shepherds; and he granted them their desire: now this city, according to the theology above, is a Typhonian city.

When these men had taken possession of the city, and found it well adapted for a revolt, they appointed over themselves a ruler out of the priests of Heliopolis, one whose name was Osarsiph, and they bound themselves by oath that they would be obedient. Osarsiph then, in the first place enacted this law, that they should neither worship the gods, nor abstain from any of those sacred animals which the Egyptians hold in the highest veneration, but sacrifice and slay them all, and that they should connect themselves with none but

νομοθετήσας, και πλείστα
αλλά, μαλιστα τοις Αιγυπ-
τιοις εθισμοις εναντιούμενα,
εκέλευσεν πολυχειρια τα της
πολεως επισκευάζειν τειχη, και
προς πολεμον έτοιμους γινεσθαι
τον προς Αμενωφιν τον βασι-
λεα. αυτος δε προσλαβόμενος
μεθ' έαυτου και των άλλων
ιερων και συμμεμιασμενων,
επεμψε πρεσβεις προς τους ύπο
Τεθμωσεως απελαθεντας ποι-
μενας, εις πολιν την καλουμενην
Ίεροσολυμα και τα καθ' έαυ-
τον και τους άλλους τους συν-
ατιμασθεντας δηλώσας, ηξιου
συνεπιστρατευειν όμοθυμαδον
επ' Αιγυπτον. επαξιν μεν ουν
αυτους επηγγειλατο, πρωτον
μεν εις Αναριν την προγονικην
αυτων πατριδα, και τα επιτη-
δεια τοις οχλοις παρεξειν αφ-
θονως, ύπερμαχησεσθαι δε οτε
δεοι, και βραδιως ύποχειριον
αυτοις την χωραν ποιησειν. οί
δε ύπερχαρεις γενομενοι παντες
προθυμως εις εικοσι μυριαδας
ανδρων συνεξωρμησαν, και μετ'
ου πολυ ήκον εις Αναριν.

Αμενωφισ δ' ό των Αιγυπ-
τιων βασιλευς, ώς επυθετο τα
κατα την εκεινων εφοδον, ου

such as were of that confederacy.
When he had made such laws as
these, and many others of a tendency
directly in opposition to the customs
of the Egyptians, he gave orders that
they should employ the multitude of
hands in rebuilding the walls about
the city, and hold themselves in
readiness for war with Amenophis
the king, whilst he took into his
confidence and counsels some others
of the priests and unclean persons :
and he sent ambassadors to the city
called Jerusalem, to those Shepherds
who had been expelled by Tethmosis,
whereby he informed them of the
affairs of himself and of the others
who had been treated in the same
ignominious manner, and requested
they would come with one consent to
his assistance in this war against
Egypt. He also promised in the first
place to reinstate them in their ancient
city and country Avaris, and provide
a plentiful maintenance for their host,
and fight for them as occasion might
require; and informed them that they
could easily reduce the country under
dominion. The Shepherds received
this message with the greatest joy,
and quickly mustered to the number
of two hundred thousand men, and
came up to Avaris.

Now Amenophis the king of Egypt,
when he was informed of their in-
vasion; was in great consternation,

μετρίως συνεχυθη, της παρ' Αμενωφews του Παπιος μνησθεις προδηλωσεως, και προτερον συναγαγων πληθος Αιγυπτίων, και βουλευσαμενος μετα των εν τουτοις ήγεμονων, τα τε ιερα ζωα τα πρωτα μαλιστα εν τοις ιεροις τιμαμενα ως γ' έαυτον μετεπεμψατο, και τοις κατα μέρος ιερευσιν παρηγγειλεν, ως ασφαλεστατα των θεων συγκρυψαι τα ξοανα. τον δε υιον Σεθων τον και Ραμεσσην απο Ραμφεως του πατρος ανομασμενον πενταετη οντα, εξεθετο προς τον έαυτου φιλον. αυτος δε διαβας τοις αλλοις Αιγυπτίοις, ουσιν εις τριακοντα μυριαδας ανδρων μαχιμωτατων, και τοις πολεμιοις απαντησασιν ου συνεβαλεν· αλλα μελλειν θεομαχειν νομισας, παλινδρομησας ήκεν εις Μεμφιν. αναλαβων τε τον τε Απιν, και τα αλλα τα εκεισε μεταπεμφθεντα ιερα ζωα, ευθυς εις Αιθιοπιαν συν άπαντι τω στολφ και πληθει των Αιγυπτίων ανηχθη. χαριτι γαρ ην αυτω υποχειριος ο των Αιθιοπων βασιλευς· οθεν υποδεξαμενος, και τους οχλους παντας υπολαβων οίς εσχεν ή χωρα των προς ανδραπινην τροφην επιτηδειων, και πολεις και κωμας προς την των πε-

remembering the prophecy of Amenothis, the son of Papis, and he assembled the armies of the Egyptians, and took counsel with the leaders, and commanded the sacred animals to be brought to him, especially those which were held in the greatest veneration in the temples, and particularly charged the priests to conceal the images of their gods with the utmost care. And his son Sēthos, who was also called Ramesses from his father Rampses, being but five years old he committed to the protection of a friend. And he marched with the rest of the Egyptians being three hundred thousand warriors, against the enemy, who advanced to meet him; but he did not attack them, thinking it would be to wage war against the gods, but he returned, and came again to Memphis, where he took Apis and the other sacred animals he had sent for, and retreated immediately into Ethiopia together with all his army, and all the multitude of the Egyptians: for the king of Ethiopia was under obligations to him, wherefore he received him kindly, and took care of all the multitude that was with him, while the country supplied all that was necessary for their food. He also allotted to him cities and villages during his exile, which was to continue from its beginning during the predestined thirteen years. More-

πρωμενων τρισκαιδεκα ετων απο της αρχης αυτου εκπτωσιν αυταρκεις, ουκ ήττον γε και στρατοπεδον Αιθιοπικον προς φυλακην επεταξε τοις παρ' Αμενωφews του βασιλεως επι των όριων της Αιγυπτου.

Και τα μεν κατα την Αιθιοπιαν τοιαυτα. οί δε Σολυμιται κατελθοντες, συν τοις μιαιροις των Αιγυπτιων ούτως ανοσιως τοις ανθρωποις προσηνηχθησαν, ώστε την των προειρημενων κρατησιν χειριστην φαινεσθαι, τοις τοτε τα τουτων ασεβήματα θεωμενοις. και γαρ ου μονον πολεις και κωμας ενεπρησαν, ουδε ιεροσολουντες, ουδε λυμαινομενοι ξοανα θεων ηρκουντο, αλλα και τοις αυτοις οπτανιοις των σεβαστευομενων ιερων ζων χρωμενοι διετελουν, και θοτας και σφαγεις τουτων ιερείς και προφητας ηναγκαζον γινεσθαι, και γυμνους εξεβαλον. λεγεται δ' ότι την πολιτειαν και τους νομους αυτοις καταβαλλομενος ιερεus, το γενος 'Ηλιουπολιτης, ονομα Οσαρσιφ, απο του εν 'Ηλιου πολει θεου Οσιρεως, ως μετεβη εις τουτο το γενος, μετετεθη τουνομα και προσηγoreυθη Μωϋσης.

over he pitched a camp for an Ethiopian army upon the borders of Egypt, as a protection to king Amenophis.

While such was the state of things in Ethiopia, the people of Jerusalem, having come down with the unclean of the Egyptians, treated the inhabitants with such barbarity, that those who witnessed their impieties believed that their joint sway was more execrable than that which the Shepherds had formerly exercised: for they not only set fire to the cities and villages, but committed every kind of sacrilege, and destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said also that the priest, who ordained their polity and laws, was by birth of Heliopolis, and his name Osarsiph, from Osiris the god of Heliopolis: but that when he went over to these people his name was changed, and he was called Moyses.—*Joseph. contr. App. lib. I. c. 26.*

OF THE ISRAELITES.

(Λεγει δε ὁ Μανεθων παλιν.) (Manetho again says :) After this
 Ὅτι μετα ταυτα επηλθεν ὁ Amenophis returned from Ethiopia
 Αμενωφης απο Αιθιοπιας μετα with a great force, and Rampses also,
 μεγαλης δυναμεως, και ὁ υἱος his son, with other forces, and encoun-
 αυτου Ραμψης και αυτος εχων tering the Shepherds and the unclean
 δυναμιν* και συμβαλοντες οἱ δυο people, they defeated them and slew
 τοις ποιμεσι και τοις μιαιοις, multitudes of them, and pursued them
 ενικησαν αυτους, και πολλους to the bounds of Syria. — *Joseph.*
 αποκτειναντες εδιωξαν αυτους *contr. App. lib. I. c. 27.*
 αχρι των ὁριων της Συριας.

ERATOSTHENES'

CANON OF THE KINGS OF THEBES.

ΠΡΩΤΟΣ ἐβασίλευσεν Μινης
Θηβινίτης Θηβαῖος, ὃ ἐρμηνευ-
εται Διονίος· ἐβασίλευσεν ἐτη
ξβ'. τοῦ δὲ κόσμου ἦν ἐτος βπ'.

Θηβαίων δευτερός ἐβασίλευ-
σεν Αἰθώης υἱὸς Μινέως ἐτη
νθ'. οὗτος ἐρμηνεύεται Ἑρμο-
γενής· ἐτος τοῦ κόσμου, βπξβ'.

Θηβαίων Αἰγυπτίων τρίτος
ἐβασίλευσεν Αἰθώης ὁμωνυμὸς
ἐτη λβ'. τοῦ δὲ κόσμου ἦν ἐτος,
γκα'.

Θηβαίων ἐβασίλευσεν δ'.
Διαβίης υἱὸς Αἰθώεως ἐτη ιθ'.
οὗτος ἐρμηνεύεται Φιλεστερός·
τοῦ δὲ κόσμου ἦν ἐτος, γγγ'.

Θηβαίων ἐβασίλευσεν ε'.
Πεμφῶς υἱὸς Αἰθώου ὃ ἐστὶν
Ἑρακλείδης ἐτη ιη'. τοῦ δὲ
κόσμου ἦν ἐτος, γοβ'.

Θηβαίων Αἰγυπτίων ἐβασί-
λευσεν ς'. Τοίγαρ Ἀμάχος

THE first who reigned was Mines the
Thebinite, the Thebæan; which is
by interpretation Dionius. He reigned
sixty-two years, and lived in the year
of the world 2900.

The 2nd of the Theban kings
reigned Athothes the son of Mines,
59 years. He is called by interpre-
tation Hermogenes. In the year of
the world 2962.

The 3rd of the Theban Egyptian
kings was Athothes, of the same
name, 32 years. In the year of the
world 3021.

The 4th of the Theban kings was
Diabies the son of Athothes, 19 years.
By interpretation he is called Philes-
teros. In the year of the world 3053.

The 5th of the Theban kings was
Pemphos, the son of Athothes, who
is called Heraclides. He reigned 18
years. In the year of the world 3072.

The 6th of the Theban Egyptian
kings was Toegar Amachus Mom-

Μομχειρι Μεμφιτης ετη οθ'. οὗτος ἔρμηνευεται της ανδρος περισσομελης· του δε κοσμου ην ετος γη'.

Θηβαιων Αιγυπτιων εβασιλευσεν ζ'. Στοιχος ο υιος αυτου, ο εστιν Αρης αναισθητος, ετη 5'. του δε κοσμου ην ετος, γρξθ'.

Θηβαιων Αιγυπτιων εβασιλευσεν ογδοος Γοσορμης, ο εστιν Ετησιπαντος ετη λ'. του δε κοσμου ην ετος γροε'.

Θηβαιων Αιγυπτιων εβασιλευσεν θ'. Μαρης υιος αυτου, ο εστιν Ἡλιοδαρος ετη κς'. του κοσμου ην ετος γσε'.

Θηβαιων Αιγυπτιων ι'. εβασιλευσεν Ανωϋφης, ο εστιν υιος επικοινος ετη κ'. του κοσμου ην ετος, γσλα'.

Θηβαιων Αιγυπτιων ια'. εβασιλευσεν Σιριος, ο εστιν κορρης, ως δε ἑτεροι Αβασκαντος ετη ιη'. του δε κοσμου ην ετος, γσνα'.

Θηβαιων Αιγυπτιων ιβ'. εβασιλευσεν Χνουβος Γνευρος, ο εστιν Χρυσης Χρυσου υιος ετη κβ'. του δε κοσμου ην ετος, γσξθ'.

Θηβαιων Αιγυπτιων ιγ'. εβασιλευσεν Ρανωσις, ο εστιν αχρικρατωρ ετη ιγ'. του δε κοσμου ην ετος, γσζα'.

Θηβαιων Αιγυπτιων ιδ'.

chiri, the Memphite, who is called a man redundant in his members, 79 years and A. M. 3090.

The 7th of the Theban Egyptian kings, Stœchus his son, who is Ares the senseless, reigned 6 years. A. M. 3169.

The 8th of the Theban Egyptian kings Gosormies, who is called Etesipantus, reigned 30 years, and A. M. 3175.

The 9th of the Theban Egyptian kings Mares, his son, who is called Heliodorus, 26 years, and A. M. 3205.

The 10th of the Theban Egyptian kings Anoyphes, which signifies a common son, reigned 20 years, and A. M. 3231.

The 11th of the Theban Egyptian kings Sirius, which signifies the son of the cheek, but according to others Abascantus reigned 18 years, and A. M. 3251.

The 12th of the Theban Egyptian kings reigned Chnubus Gneurus, which is Chryses the son of Chryses, 22 years, A. M. 3269.

The 13th of the Theban Egyptian kings reigned Ranosis, which is Archicrator, 13 years, A. M. 3291.

The 14th of the Theban Egyptian

εβασίλευσεν Βιῦρις ἐτὴ ι'. τοῦ
δε κοσμοῦ ἦν ἐτος γτδ'.

Θηβαίων βασιλέων ιε'. εβασί-
λευσεν Σαῶφισ Κομαστής,
κατὰ δὲ ἐνίους Χρηματιστῆς
ἐτὴ κθ'. τοῦδε κοσμοῦ ἦν ἐτος
γτιδ'.

Θηβαίων ις'. εβασίλευσεν
Σενσαῶφισ β'. ἐτὴ κζ'. τοῦ δε
κοσμοῦ ἦν ἐτος γτμγ'.

Θηβαίων εβασίλευσεν Μοσ-
χερίς Ἡλιοδοτός ἐτὴ λα'. τοῦ
δε κοσμοῦ ἦν ἐτος γτό'.

Θηβαίων ιη'. εβασίλευσεν
Μουσθίς ἐτὴ λγ'. τοῦ δε κοσ-
μοῦ ἦν ἐτος γνα'.

Θηβαίων ιθ'. εβασίλευσεν
Παμμος Ἀρχονδῆς ἐτὴ λε'. τοῦ
δε κοσμοῦ ἦν ἐτος γνλδ'.

Θηβαίων κ'. εβασίλευσεν
Ἀπαππὸς μέγιστος, οὗτος ὥς
φασὶν παρα ἄραν μίαν εβασί-
λευσεν ἐτὴ ρ'. τοῦ δε κοσμοῦ
ἦν ἐτος γνξθ'.

Θηβαίων κá'. εβασίλευσεν
Ἀχέσκος Οκάρας ἐτος á'. τοῦ
δε κοσμοῦ ἦν ἐτος γφξθ'.

Θηβαίων κβ'. εβασίλευσεν
Νιτωκρίς ἀντὶ τοῦ ἀνδρός, ὃ
ἐστὶν Ἀθῆνα Νικηφόρος, ἐτὴ
ς'. τοῦ δε κοσμοῦ ἦν ἐτος γφó'.

Θηβαίων κγ'. εβασίλευσεν
Μυρταῖος Ἀμμωνοδοτός ἐτὴ κβ'.
τοῦ δε κοσμοῦ ἦν ἐτος γφoς'.

Θηβαίων κδ'. εβασίλευσεν
Θυσσιμαρῆς κραταῖος, ὃ ἐστὶν

kings reigned Biýris, 10 years, A. M.
3304.

The 15th of the Theban kings
Saophis Comastes, or, according to
some, Chrematistes, reigned 29 years,
and A. M. 3314.

The 16th of the Theban kings
Sensaophis the second, reigned 27
years, A. M. 3343.

The 17th of the Theban kings,
Moscheris Heliodotus, reigned 31
years, A. M. 3370.

The 18th of the Theban kings,
Musthis, reigned 33 years, A. M.
3401.

The 19th of the Theban kings,
Pammos Archondes, reigned 35 years,
A. M. 3434.

The 20th of the Theban kings,
Apaphus Maximus, is said to have
reigned 100 years with the exception
of one hour, A. M. 3469.

The 21st of the Theban kings,
Achescus Ocaras, reigned one year,
A. M. 3569.

The 22nd of the Theban sovereigns
was Nitocris, instead of her husband,
she is Athena Nicephorus, and reigned
6 years, A. M. 3570.

The 23rd of the Theban kings,
Myrtæus Ammonodotus, reigned 22
years, A. M. 3576.

The 24th of the Theban kings,
Thyosimares the robust, who is called

ἥλιος, ἐτη ιβ'. του δε κοσμου ην
ετος γφγ'η'.

Θηβαιων κε'. εβασιλευσεν
Θινιλλος, ο εστιν αυξησας το
πατριον κρατος ἐτη η'. του δε
κοσμου ην ετος γχμ'.

Θηβαιων κς'. εβασιλευσεν
Σεμφρουκρατης, ο εστιν Ἡρα-
κλης Ἀρποκρατης ἐτη ιη'. του
δε κοσμου ετος γχη'.

Θηβαιων κζ'. εβασιλευσεν
Χουθηρ Ταυρος τυραννος ἐτη ζ'.
του δε κοσμου γχλς'.

Θηβαιων κη'. εβασιλευσεν
Μευρης Φιλοσκορος ἐτη ιβ'. του
δε κοσμου γχημ'.

Θηβαιων κθ'. εβασιλευσεν
Χομαεφθα κοσμος Φιλεφαισ-
τος ἐτη ια'. του δε κοσμου
γχνε'.

Θηβαιων λ'. εβασιλευσεν
Αγκουνιος Οχυτυραννος ἐτη ξ'.
του δε κοσμου γχξς'.

Θηβαιων λα'. εβασιλευσεν
Πεντεαθυρις ἐτη μβ'. του δε
κοσμου γψκς'.

Θηβαιων λβ'. εβασιλευσεν
Σταμενεμης β'. ἐτη κγ'. του δε
κοσμου γψξ'.

Θηβαιων λγ'. εβασιλευσεν
Σιστοσιχερμης Ἡρακλεος κρα-
τος ἐτη νε'. του δε κοσμου,
γψα'.

Θηβαιων λδ'. εβασιλευσεν
Μαρις ἐτη μγ'. του δε κοσμου
γωμς'.

the sun, reigned 12 years, and A. M.
3598.

The 25th of the Theban kings,
Thinillus, which is the augments of
country's strength, reigned 8 years,
A. M. 3610.

The 26th of the Theban kings,
Semphrocrates, who is Hercules Har-
pocrates, reigned 18 years, A. M.
3618.

The 27th of the Theban kings,
Chuther Taurus the tyrant, 7 years,
A. M. 3636.

The 28th of the Theban kings,
Meures Philoscopus, reigned 12 years,
A. M. 3643.

The 29th of the Theban kings,
Chomaephtha Cosmus Philephæstus,
reigned 11 years, A. M. 3655.

The 30th of the Theban kings,
Ancunius Ochtyrannus, reigned 60
years, A. M. 3666.

The 31st of the Theban kings,
Penteathyrus, reigned 42 years, A. M.
3726.

The 32nd of the Theban kings,
Stamenemes the second, reigned 23
years, A. M. 3768.

The 33rd of the Theban kings,
Sistosichermes, the strength of Her-
cules, reigned 55 years, A. M. 3791.

The 34th of the Theban kings,
Maris, reigned 43 years, A. M. 3846.

Θηβαίων λε'. εβασίλευσεν
Σιφωας, ὁ καὶ Ἑρμῆς υἱὸς
Ἑφαιστου, ἐτὴ ε'. τοῦ δὲ κοσ-
μου, γωπθ'.

The 35th of the Theban kings,
Siphoas, which is Hermes the son of
Hephæstus, reigned 5 years, A. M.
3889.

Θηβαίων λς'. εβασίλευσεν
. ἐτὴ ιδ'. τοῦ δὲ
κοσμου, γωθδ'.

The 36th of the Theban kings,
. reigned 14 years, A. M.
3894.

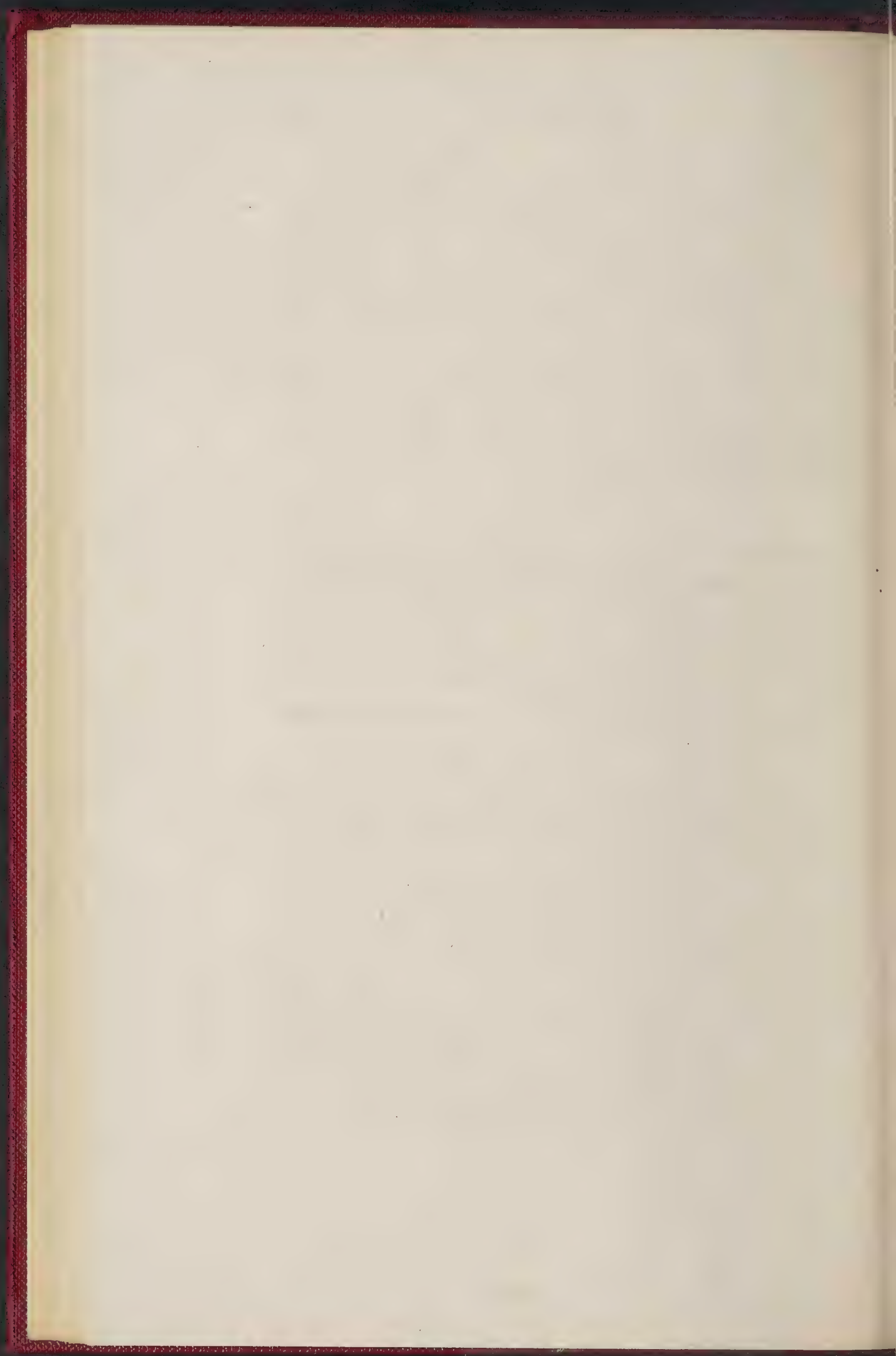
Θηβαίων λς'. εβασίλευσεν
Φρουρων, ἡτοὶ Νειλος, ἐτὴ ε'.
τοῦ δὲ κοσμου, γπηή'.

The 37th of the Theban kings,
Phruron, which is Nilus, reigned 5
years, A. M. 3908.

Θηβαίων λη'. εβασίλευσεν
Ἀμυθανταῖος ἐτὴ ξγ'. τοῦ δὲ
κοσμου, γπιγ'.

The 38th of the Theban kings,
Amuthantæus, reigned 63 years, A.M.
3913.—*Syncel. Chron.* 91. 96. 101.
104. 109. 123. 147.

THE FRAGMENTS
OF
THE TYRIAN ANNALS:
FROM
DIUS AND MENANDER.



THE TYRIAN ANNALS:

FROM DIUS.

OF HIRAM.

ΑΒΙΒΑΛΟΥ ΤΕΛΕΥΤΗΣΑΝΤΟΣ, ὁ υἱὸς αὐτοῦ Εἰρώμος ἐβασίλευσεν· οὗτος τὰ πρὸς ἀνατολάς μέρη τῆς πόλεως προσεχώσεν. καὶ μείζον τὸ ἀστυ πεποίηκεν, καὶ τοῦ Ὀλυμπίου Διὸς τὸ ἱερόν καθ' ἑαυτὸ οὐκ ἐν νήσῳ, χώσας τὸν μεταξὺ τόπον, συνέθηκε τῇ πόλει, καὶ χρυσοῖς ἀναθημασὶν ἐκοσμήσεν· ἀνάβας δὲ εἰς τὸν Λιβάνον ὕλοτομήσας πρὸς τὴν τῶν ναῶν κατασκευὴν. τὸν δὲ τυραννοῦντα Ἱεροσολύμων Σολομὼνα πεμψαὶ (φασὶ) πρὸς τὸν Εἰρώμον αἰνιγμάτα, καὶ παρ' αὐτοῦ λαβεῖν ἀξιοῦν· τὸν δὲ μὴ δυνήθεντα διακρίναι, τῷ λυσάντι χρήματα ἀποτινείν. ὁμολογῆσαντα δὲ τὸν Εἰρώμον, καὶ μὴ δυνήθεντα λύσαι τὰ αἰνιγμάτα, πολλὰ τῶν χρημάτων

UPON the death of Abibalus his son Hiromus succeeded to the kingdom. He raised the eastern parts of the city, and enlarged it; and joined to it the temple of Jupiter Olympius, which stood before upon an island, by filling up the intermediate space: and he adorned that temple with donations of gold: and he went up into Libanus to cut timber for the construction of the temples. And it is said that Solomon, king of Jerusalem, sent enigmas to Hiromus, and desired others in return, with a proposal that whichever of the two was unable to solve them, should forfeit money to the other. Hiromus agreed to the proposal, but was unable to solve the enigmas, and paid a large sum as a forfeit. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others

εις το επίσημιον ἀναλῶσαι.
 εἶτα δὲ Ἀβδημονον τινα Τυριον
 ἀνδρα τὰ προτεθεντα λύσαι
 καὶ αὐτον ἀλλὰ προλαβεῖν· ὃ
 μὴ λύσαντα τον Σολομωνα,
 πολλὰ τῷ Εἰρωμῷ προσάποτι-
 σαι χρήματα.

which Solomon was not able to un-
 riddle, for which he repaid the fine
 to Hiromus.—*Joseph. contr. App.*
lib. I. c. 17.—*Syncel. Chron.* 182.

THE TYRIAN ANNALS:

FROM MENANDER.

OF HIRAM.

ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Αἰ-
βάλου, διεδεξάτο τὴν βασι-
λειαν ὁ υἱὸς αὐτοῦ Εἰρώμος,
ὃς βιώσας ἐτὴ πεντηκοντα-
τρια ἐβασίλευσεν ἐτὴ τρια-
κοντα τεσσαρα. οὗτος ἐχώσε
τὸν Εὐρυχωρον, τὸν τε χρυ-
σοῦν κιονα ἐν τοῖς τοῦ Διὸς
ἀνεθήκεν· ἐτι τε ὕλην ξύλων
ἀπελθὼν ἐκοψεν, ἀπὸ τοῦ λεγο-
μένου, ὄρους Λιβανου, κεδρίνα
ξύλα εἰς τὰς τῶν ἱερῶν στεγὰς.
καθελὼν τε τὰ ἀρχαῖα ἱερά,
καίνοὺς ναοὺς φκοδομήσε, τὸ
τε τοῦ Ἑρακλεους, καὶ τῆς
Ἀστартης τεμένος ἀνιερυσεν,
καὶ τὸ μὲν τοῦ Ἑρακλεους
πρῶτον ἐποίησατο ἐν τῷ Περ-
ιτιφ μηνί, εἰτα τὸ τῆς Ἀσταρ-
της, ὅποτε Τίτυοις ἐπεστρά-
τευσεν, μὴ ἀποδίδουσι τοὺς
φοροὺς. οὗς καὶ ὑποτάξας

AFTER the death of Abibalus, Hiromus
his son succeeded him in his king-
dom, and reigned thirty-four years,
having lived fifty-three. He laid out
that part of the city which is called
Eurychoron: and consecrated the
golden column which is in the temple
of Jupiter. And he went up into the
forest on the mountain called Liba-
nus, to fell cedars for the roofs of the
temples: and having demolished the
ancient temples, he rebuilt them, and
consecrated the fanes of Hercules
and Astarte: he constructed that of
Hercules first, in the month Peritius;
then that of Astarte, when he had
overcome the Tityans who had refused
to pay their tribute: and when he
had reduced them he returned. In
his time was a certain young man
named Abdemonus, who used to solve
the problems which were propounded

ἑαυτῷ παλιν ἀνέστρεψεν. ἐπὶ
 τούτου δὲ τις ἦν Ἀβδημονος
 παῖς νεώτερος, ὃς ἐνῆκα τὰ
 προβλήματα, ἃ ἐπετάσσε Σο-
 λομων ὁ Ἱεροσολυμων βασιλεὺς.

to him by Solomon king of Jerusalem.

—*Joseph. contr. App. lib. I. c. 18.*—

Joseph. Antiq. Jud. lib. VIII. c. 5.

OF THE SUCCESSORS OF HIRAM.

Τελευτήσαντος Εἰρωμου
 διεδέξατο τὴν βασιλείαν Βα-
 λεάζαρος ὁ υἱός, ὃς, βιώσας
 ἐτὴ τεσσαρακοντα τρία, ἐβα-
 σίλευσεν ἐτὴ ἑπτα. μετὰ του-
 τον Ἀβδαστρατος ὁ αὐτοῦ υἱός,
 βιώσας ἐτὴ εἰκοσι ἐννεα, ἐβα-
 σίλευσεν ἐτὴ ἐννεα. τούτον οἱ
 τῆς τροφῆς αὐτοῦ υἱοὶ τεσσα-
 ρες ἐπιβουλεύσαντες ἀπώλεσαν,
 ὧν ὁ πρεσβύτερος ἐβασίλευσεν
 ἐτὴ δεκάδυο. μεθ' οὓς Ἀσταρ-
 τος ὁ Δελαιασταρτου, ὃς, βιω-
 σας ἐτὴ πεντηκοντα τέσσαρα,
 ἐβασίλευσεν ἐτὴ δωδέκα. μετὰ
 τούτον ὁ ἀδελφὸς αὐτοῦ Ἀσερ-
 μος, βιώσας ἐτὴ τέσσαρα καὶ
 πεντηκοντα, ἐβασίλευσεν ἐτὴ
 ἐννεα. οὗτος ἀπώλετό ὑπὸ του
 ἀδελφοῦ Φελητος, ὃς λαβὼν
 τὴν βασιλείαν ἠρξέ μῆνας
 οκτώ, βιώσας ἐτὴ πεντηκοντα.
 τούτον ἀνείλεν Εἰθωβάλος ὁ τῆς
 Ἀσταρτῆς ἱερεὺς, ὃς, βασιλευ-
 σας ἐτὴ τριακοντα δύο, ἐβιω-
 σεν ἐτὴ ἑξήκοντα οκτώ. τούτον
 διεδέξατο Βαδέζωρος υἱός, ὃς,

Upon the death of Hiromus, Balea-
 zarus his son succeeded to the king-
 dom; he lived forty-three years, and
 reigned seven: after him Abdastratus
 his son reigned nine years, having
 lived twenty-nine: against him the
 four sons of his nurse conspired, and
 slew him: of these the eldest reigned
 twelve years: after them Astartus,
 the son of Delæastartus, reigned twelve
 years, having lived fifty-four: after
 him his brother Aserumus reigned
 nine years, having lived fifty-four:
 he was slain by his brother Pheles,
 who governed the kingdom eight
 months, having lived fifty years: he
 was slain by a priest of Astarte, Itho-
 balus, who reigned thirty-two years,
 having lived sixty-eight: and he was
 succeeded by Badezorus his son, who
 reigned six years, having lived forty-
 five: his successor was Matgenus his
 son, who reigned nine years, having
 lived thirty-two: and he was succeeded
 by Phygmalion who reigned forty-seven
 years, having lived fifty-six: in the
 seventh year of his reign his sister

βίωσας ετη τεσσαρακοντα
 πεντε, εβασιλευσεν ετη εξ.
 τουτου διαδοχος γεγονε Ματ-
 γηνος ο υιος, ος, βίωσας ετη
 τριακοντα δυο, εβασιλευσεν
 ετη εννεα. τουτου διαδοχος
 γεγονε Φυγμαλιων, βίωσας δ'
 ετη πεντηκοντα εξ, εβασιλευ-
 σεν ετη τεσσαρακοντα επτα.
 εν δε τω επ' αυτου εβδομω ετει η
 αδελφη αυτου φυγουσα, εν τη
 Λιβυη πολιν οικοδομησε Καρ-
 χηδονα.

fled from him, and founded the city
 of Carthage in Libya.—*Joseph. contr.*
App. lib. I. c. 18.

OF THE INVASION OF SALMANASAR.

Και Ελουλαιος ονομα εβασι-
 λευσεν ετη τριακοντα εξ. ουτος,
 αποσταντων Κιτταιων, ανα-
 πλευσας, προσηγαγετο αυτους
 παλιν. επι τουτους περιεβας
 (Σαλμανασαρ) ο των Ασσυ-
 ριων βασιλευς, επηλθε Φοινικην
 πολεμων απασαν. ος τις σπει-
 σαμενος ειρηνην, μετα παντων
 ανεχωρησεν οπισω. απεστη τε
 Τυριων Σιδων και Ακη και η
 Παλαι Τυρος, και πολλαι αλλαι
 πολεις, αι τω των Ασσυριων
 εαυτας βασιλει παρεδοσαν. διο
 Τυριων ουχ υποταγεντων παλιν
 ο βασιλευς επ' αυτους υπε-
 στραψε, Φοινικων συμπληρω-
 σαντων αυτω ναυς εξηκοντα,
 και επικωπους οκτακισιους. αις
 επιπλευσαντες οι Τυριοι ναυσι

Elulæus reigned thirty-six years:
 and he fitted out a fleet against the
 Cittæans (Chittim or Cypriots) who
 had revolted, and reduced them to
 obedience. But Salmanasar, the king
 of the Assyrians, sent them assistance,
 and overran Phœnicia: and when he
 had made peace with the Phœnicians
 he returned with all his forces. And
 Sidon, and Ace (Acre), and Palæ-
 tyrus, and many other cities revolted
 from the Tyrians, and put themselves
 under the protection of the king of
 Assyria. But as the Tyrians still
 refused to submit, the king made
 another expedition against them: and
 the Phœnicians furnished him with
 sixty ships and eighty gallies: and
 the Tyrians attacked him with twelve
 ships, and dispersed the hostile fleet,

δεκαδυο, των νεων των αντι-
παλων διασπαρεισων, λαμβανουσιν αιχμαλωτους ανδρας εις πεντακοσιους. επεταθη δη παντων εν Τυρῳ τιμη δια ταυτα. αναζευξας δ' ο των Ασσυριων βασιλευς καταστησε φυλακας επι του ποταμου και των ιδραγωγμων, οι διακαλυσουσι Τυριους αρυσασθαι. και τουτο ετεσι πεντε γενομενον, εκαρτερησαν πινοντες εκ φρεατων ορυκτων.

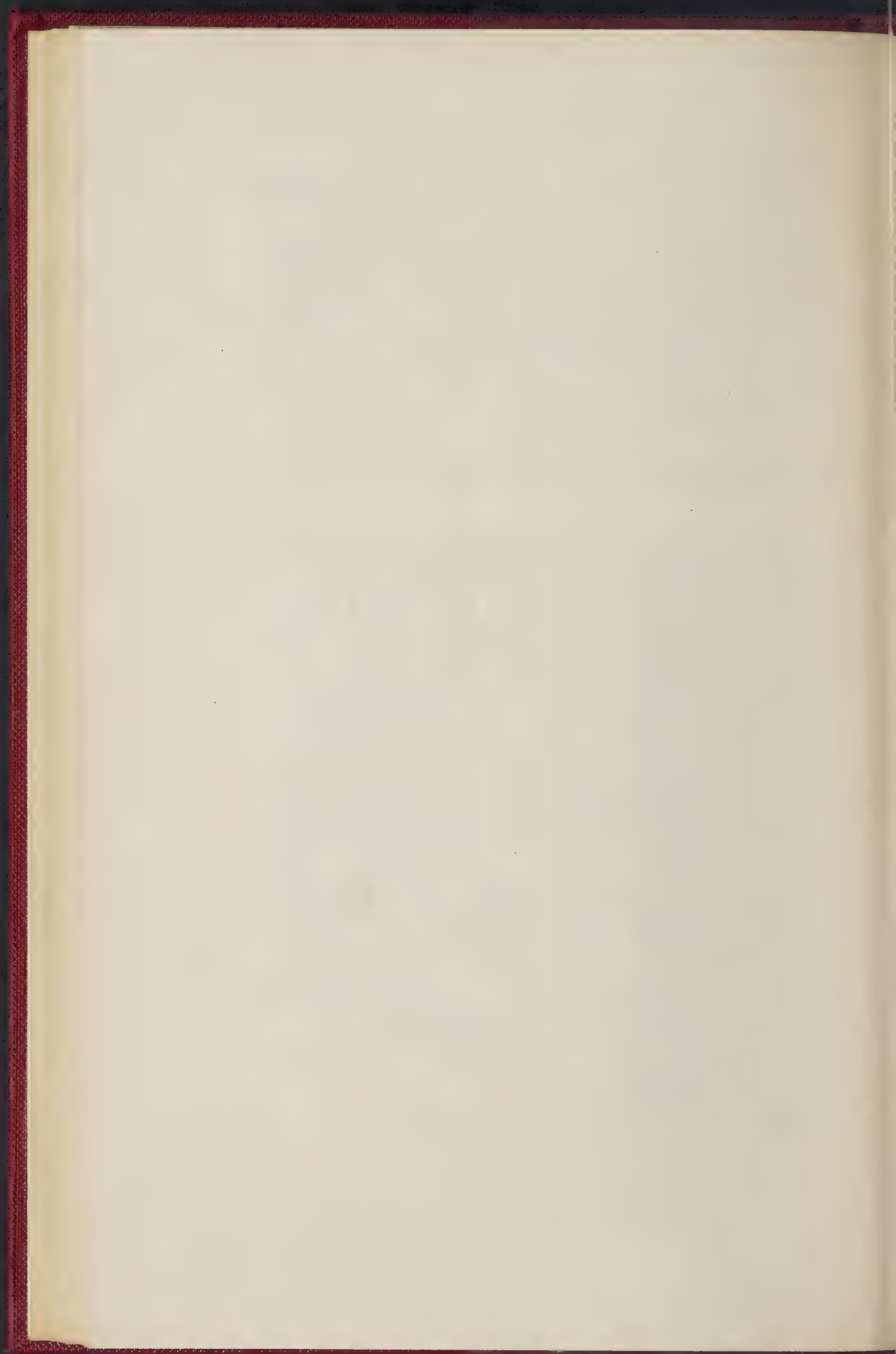
and took prisoners to the amount of five hundred men: upon which account the Tyrians were held in great respect. But the king of Assyria stationed guards upon the river, and aqueducts, to prevent the Tyrians from drawing water: and this continued five years, during all which time they were obliged to drink from wells which they dug.—*Joseph. Antiq. Jud. lib. IX. c. 14.*

THE TYRIAN ANNALS.

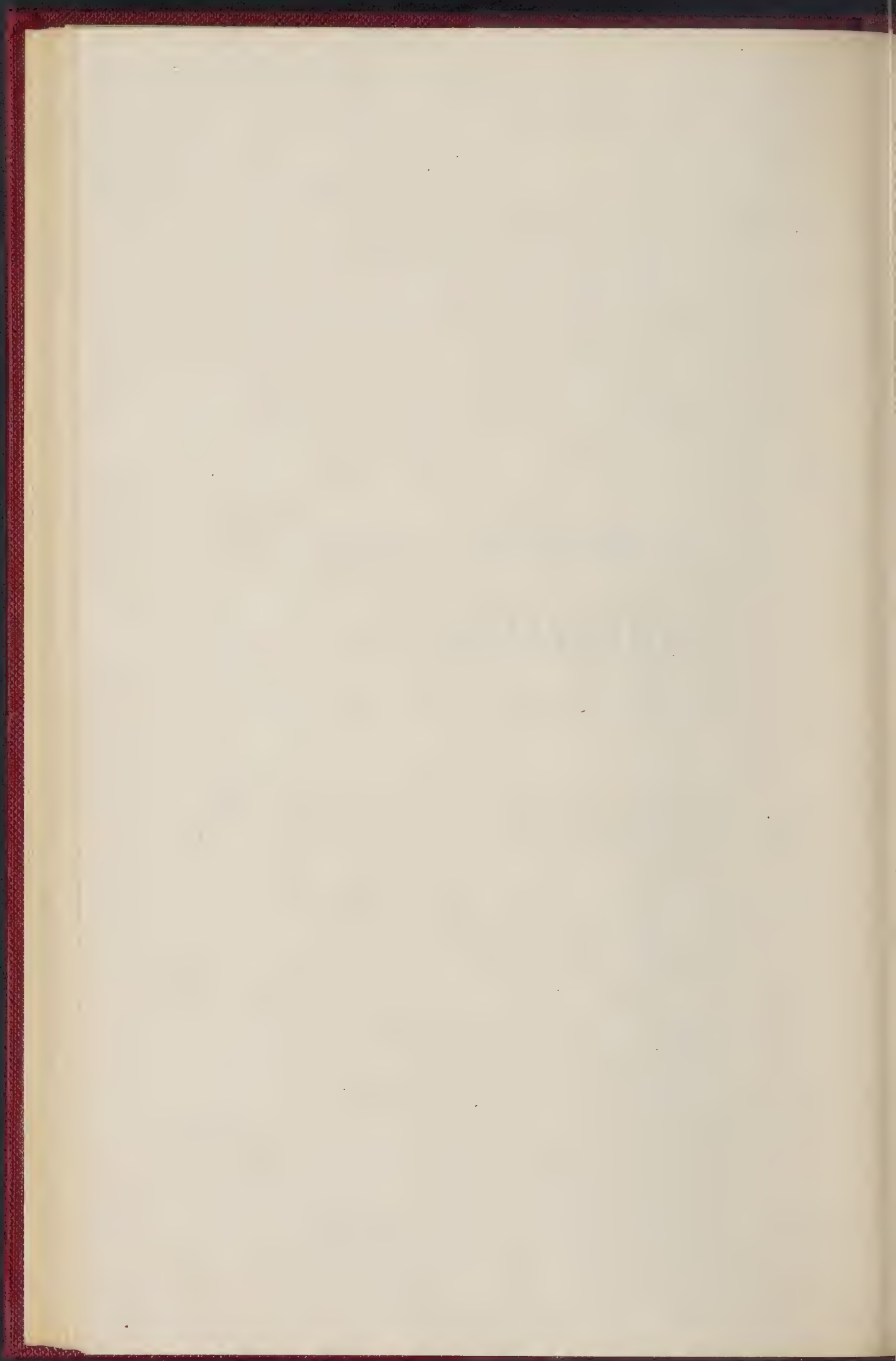
OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO
CYRUS.

ΕΠΙ Ειθωβαλου του βασιλεως
επολιορκητε Ναβουχοδονοσορος
την Τυρον επ' ετη δεκατρια μετα
τουτον εβασιλευσε Βααλ ετη
δεκα. μετα τουτον δικασται
κατεσταθησαν και εδικασαν·
Εκνιβαλος Βασλαχου μηνας δυο,
Χελβης Αβδαιου μηνας δεκα,
Αββαρος αρχιερευς μηνας τρεις,
Μυτγονος και Γεραστρατος
του Αβδηλεμου δικασται ετη
εξ, αν μεταξυ εβασιλευσε
Βαλατορος ενιαυτον ένα· του-
του τελευτησαντος, αποστει-
λαντες μετεπεμψαντο Μερβα-
λον εκ της Βαβυλωνος, και
εβασιλευσεν ετη τεσσαρα.
τουτου τελευτησαντος, μετε-
πεμψαντο τον αδελφον αυτου
Ειρωμον, ος εβασιλευσεν ετη
εικοσιν. επι τουτου Κυρος Περ-
σων εδυναστευσεν.

IN the reign of Ithobalus, Nabuchod-
onosorus besieged Tyre for thirteen
years. After him reigned Baal ten
years. After him Judges were ap-
pointed who judged the people: Ec-
nibalus, the son of Baslachus, two
months: Chelbes, the son of Abdæus,
ten months: Abbarus, the high-priest,
three months: Mytgonus and Geras-
tratus the son of Abdelemus, six
years: after them Balatorus reigned
one year. After his death they sent
to fetch Merbalus from Babylon: and
he reigned four years: and when he
died they sent for Hiromus, his
brother, who reigned 20 years. In
his time Cyrus was king of Persia.—
Joseph. contr. App. lib. I. c. 21.



THE ORACLES
OF
ZOROASTER.



THE ORACLES
OF
ZOROASTER.

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ ΔΤΑΣ ΚΑΙ ΤΡΙΑΣ.

. ὍΠΟΥ πατρικὴ μονὰς ἐστὶ.

Ταναὴ ἐστὶ μονὰς ἡ δὺο γεννὰ

Δυναὶ γὰρ παρὰ τῷ θεῷ καθῆται, καὶ νοεραῖς ἀσραπλῇ τομαῖς

Καὶ τὸ κυβερνᾷ τὰ πάντα, καὶ ταττεῖν ἕκαστον οὐ ταχθεὺς.

Παντὶ γὰρ ἐν κόσμῳ λαμπεὶ τριάς, ἥς μονὰς

ἀρχεῖ.

Ἀρχὴ πάσης τμησεως ἡ θεὸς ἡ ταξις.

Εἰς τρία γὰρ νοὺς εἶπε πατὴρ τεμενεσθαι ἅπαντά,

Οὐ το θελεῖν κατενευσε, καὶ ἡδὴ πάντα ἐτετμητο

Εἰς τρία γὰρ εἶπε νοὺς πατὴρ αἰδίου,

Νῶς πάντα κυβερνῶν.

Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ, καὶ ἡ σοφία.

Καὶ ἡ πολυφρῶν ἀτρεκεία.

Τῇ τῶνδε ῥεεὶ τριάδος δεμας πρὸ τῆς οὐσης,

Οὐ πρωτῆς, ἀλλ' οὐ τὰ μετρεῖται.

Ἀρχαῖς γὰρ τρισὶ ταῖς θεῶς λαβοῖς δουλεῖν ἅπαντα.

. Ἱερός πρωτός ὁρόμος, ἐν δ' ἀρα μεσσῶς.

Ἡερίος, τρίτος ἄλλος, ὅς ἐν πυρὶ τὴν χθονά θαλπεῖ.

Καὶ πηγὴ πηγῶν, καὶ πηγῶν ἀπάσων.

Μητέρα συνεχούσα τὰ πάντα.

Ἐνθεν ἀρδὴν θρῶσκει γενεαὶς πολυποικίλου ὕλης.

THE ORACLES OF ZOROASTER.

MONAD, DUAD, AND TRIAD.

. WHERE the paternal Monad is.
The Monad is enlarged, and generates two,
For the Duad sits by him, and glitters with intellectual Sections
Both to govern all things, and to order every thing not ordered.
For in the whole world shineth the Triad, over which the Monad
rules.
This order is the beginning of all section.
For the mind of the Father said, that all things be cut into three :
Whose will assented, and then all things were divided.
For the mind of the Eternal Father said all things into three,
Governing all things by the mind.
And there appeared in it (the Triad) virtue, and wisdom,
And multiscient verity.
This way floweth the shape of the Triad, being pre-existent.
Not the first (Essence) but where they are measured.
For thou must conceive that all things serve these three principles.
The first is the sacred course but in the middle
Air, the third the other which cherisheth the earth in fire.
The fountain of fountains and of all fountains.
The matrix containing all things.
Thence abundantly springs forth the generation of multifarious
matter.

Ενθεν συρομενος πρηστηρ αμυδροιο πυρος ανθος,
 Κοσμων ενδρωσικων κοιλωμασι. Παντα γαρ ενθεν
 Αρχεται εις το κατω τεινειν ακτινας αγητας.

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Ἐαυτον ὁ πατηρ ἤρπασεν ουδ' εν ἐῃ
 Δυναμει νοερῇ κλεισας ἰδιον πυρ.
 Ου γαρ απο πατρικης αρχης ατελες τι τροχαζει.
 Παντα γαρ εξετελεσε πατηρ,
 Και νῶ παρεδωκε ευτερῶ,
 Ὅν πρωτον κληιζεται παν γενος ανδρων.
 Πατρογενες φαιος, πολυ γαρ μονος
 Εκ πατρος αλκης δρεψαμενος νοου ανθος.
 Εργα νοησας, γαρ πατρικος νοος αυτογενεθλος,
 Πασιν ενεσπειρε δεσμον πυριβριθη ερωτος.
 Οφρα τα παντα μενη, χρονον εις απεραντον ερωντα.
 Μητε πασι τα πατρος νοερως ὑφασμενα
 φεγγει.
 Ὡς εν ερωτι μενη κοσμου στοιχεια μενοντα.
 Εχει τῷ νοειν πατρικον νουν ενδιδοναι
 Πασαις πηγαις τε και αρχαις.
 Εστι γαρ περας του πατρικου βαθου, και πηγη των
 νοερων.
 Μη δε προηλθεν, αλλ' εμενεν εν τῷ πατρικῷ βαθῷ,
 Και εν τῷ αδυτῷ, κατα την θεοθρεμμονα σιγην.
 Ου γαρ εις ὑλην, πυρ επεκεινα το πρωτον
 Εην δυναμιν κατακλειει εργοις, αλλα νοῶ.
 Συμβολα γαρ πατρικος νοος εσπειρε κατα κοσμον.
 Ὅς τα νοητα νοει και αφραστα καλληιται.
 Ὅλοφυης μερισμος, και αμεριστος.
 Νῶ μεν κατεχει τα νοητα, αισθησιν δ' επαγει
 κοσμοις.
 Νῶ μεν κατεχει τα νοητα, ψυχην δ' επαγει κοσμοις.

Thence extracted a Prester the flower of glowing fire,
Flashing into the cavities of the World: For all things from thence
Begin to extend downward their admirable beams.

THE FATHER AND MIND.

The Father hath snatched away himself; neither
Hath he shut up his own fire in his intellectual power.
For nothing unfinished proceedeth from the Father's rule.
For the Father perfected all things,
And delivered them over to the second mind,
Which the whole race of men call the first.
Light begotten of the Father, for he alone
Having cropt the flower of the Mind from the Father's vigor.
For the paternal self-begotten Mind understanding (his) work,
Sowed in all the fiery bond of Love,
That all things might continue loving for ever.
Neither those things which are intellectually context in the Light
of the Father in all things.
That being the Elements of the World they might persist in Love.
For by understanding he hath the power to instil the paternal mind
Into all fountains and beginnings.
For it is the bound of the Paternal depth and the fountain of
the Intellectuals.
Neither went he forth, but abode in the Paternal depth,
And in the Adytum according to divinely-nourished Silence.
For the fire once above, shutteth not his power
Into matter by Actions, but by the Mind.
For the Paternal Mind hath sowed symbols through the world.
Which understandeth intelligibles and beautifieth ineffables.
Wholly division and indivisible.
By mind he contains the Intelligibles, but introduceth sense into
the Worlds.
By mind he contains the Intelligibles, but introduceth Soul into
the Worlds.

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Και του ἑνός νου του νοητου.

Ου γαρ ἀνευ νοος ἐστὶ νοητου· ου χωρὶς ὑπαρχει.

Τὰ μὲν ἐστὶ νοερα καὶ νοητα, ὅσα νοουντα
νοεῖται.

Τροφή δὲ τῶ νοουτι το νοητον.

Μανθανε το νοητον, ἐπεὶ νοου ἐξω ὑπαρχει.

Και του νου, ὃς τον ἐμπυριον κοσμον ἀγει.

Νου γαρ νους ἐστὶν ὁ κοσμου τεχνιτης πυριου.

Οἱ τον ὑπερκοσμον πατρικον βυθον ἴστε νοουντες.

Ἦ νοητη πασης τμησεως ἀγει.

Ἐστὶ γαρ τι νοητον, ὃ χρη σε νοεῖν νοου
ἀνθει.

Ἦ γαρ ἐπεγκλινῇ, ὥς ἀν νουν, κἀκεινο νοησῇ,

Ὡς τι νοων, ου κεινον
νοησεις.

Ἐστὶ γαρ ἀληθῆς ἀμφιφαυος δυναμὶς,

Νοεραὶς στραπτουσα τομαῖσι, ου δὴ χρη

Σφδροτητι νοεῖν το νοητον ἐκεῖνο.

Ἀλλὰ νοου ταναου ταναῇ φλογι

Παντα μετρούσῃ, πλὴν το νοητον ἐκεῖνο.

Χρεὼ δὴ τουτο νοησαι· ἡ γαρ ἐπεγκλινῆς

Σον νουν, κἀκεινο νῶσεις οὐκ ἀκτενως.

Ἀλλ' ἀγνον ἐπιστροφον οἶμα,

Φεροντα σῆς ψυχῆς τειναι κενεον νοον

Εἰς το νοητον, σφρα μαθῆς το νοητον·

Ἐπεὶ ἐξω νοου ὑπαρχει.

Τον δὲ νῶει πας νους θεον, ου γαρ
ἀνευ

Νοος ἐστὶ νοητου, καὶ το νοητον ου νου χωρὶς ὑπαρχει.

Τοῖς δὲ πυρος νοερου νοεροις ᾠρηστησιν ἅπαντα

Ἐκαθε δουλευοντα, πατρος πειθηνιδι βουλῇ.

MIND, INTELLIGIBLES, AND INTELLECTUALS.

And of the one Mind, the Intelligible (Mind).

For the Mind is not without the Intelligible; it exists not without it.
These are Intellectuals and Intelligibles which being understood
understand.

For the Intelligible is the aliment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind.

And of the Mind which moves the empyreal heaven.

For the Framers of the fiery world is the Mind of the Mind.

You who know certainly the supermundane paternal depth.

The Intelligible is predominant over all section.

There is something Intelligible which it behoves thee to understand
with the flower of the Mind.

For if thou inclinest thy mind, thou shalt understand this also.

Yet understanding something (of it) thou shalt not understand
this wholly;

For it is a power of circumlucid strength,

Glittering with intellectual sections (rays): but it behoves not.

To consider this Intelligible with vehemence of Intellection,

But with the ample flame of the ample Mind

Which measureth all things, except this Intelligible:

But it behoves to understand this; for if thou inclinest

Thy mind thou shalt understand this also, not fixedly

But having a pure turning eye (thou must)

Extend the empty mind of thy soul

Towards the Intelligible; that thou mayest learn the Intelligible;

For it exists beyond the mind.

But every mind understands this God; for the Mind is not

Without the Intelligible, neither is the Intelligible without the
Mind.

To the Intellectual Presters of the intellectual fire all things

By yielding are subservient to the persuasive counsel of the Father,

Και το νοεῖν, αἰε τε μενεῖν ἀοκνῶ στροφαλιγγί.
 Πηγᾶς τε καὶ ἀρχᾶς, δινεῖν, αἰε τε μενεῖν ἀοκνῶ
 στροφαλιγγί.
 Ἀλλὰ δ' οὐνομα σεμνον ἀκοιμητῶ
 στροφαλιγγί
 Κοσμοῖς ἐνθρῶσκων, κρεπνῆν δια πατρός ἐνιπῆν.
 Ὑπο δυο νοῶν ἡ ζωογονος πηγὴ περιέχεται
 ψυχῶν.
 Καὶ ὁ ποιητῆς, ὃς αὐτουργῶν τεκτῆνατο τον κόσμον.
 Ὅς ἐκ νοῦ ἐκθῶρε πρῶτος.
 Ἐσταμενος πυρὶ πυρ, συνδεσμῶν ὀφρα κερασῇ
 Πηγαιούς κρατηρᾶς, ἐξ πυρός ἀνθος ἐπισχῶν.
 Νοεραις ἀσραπτει τομαῖς, ἐρωτος δ' ἐνεπλήσε τὰ
 πάντα.
 Τὰ αὐτῶτα τυπουσθαι.
 Σμηνέσσιν εἰκνυαὶ φέρονται, ῥήγνυμεναι
 Κοσμοῦ περὶ σῶμασι.
 Ἄ νους λέγει, τῷ νοεῖν δὴ που λέγει.
 Ἡ μὲν γὰρ δύναμις συν ἐκείνοις, νους δ' ἀπ' ἐκείνου.

ΙΤΝΓΕΣ, ΙΔΕΑΙ ΑΡΚΑΙ.

Πολλὰ μὲν αἶδε ἐπεμβαινόνσι φαεινοῖς κοσμοῖς.
 Ἐκθρῶσκουσai, καὶ ἐν αἷς ἀκροτήτες εἰσι τρεῖς,
 Ὑποκείται αὐταῖς ἀρχὸς αὐλῶν.
 Ἀρχᾶς, αἱ πατρός ἐργα νοησασαὶ
 νοητὰ
 Αἰσθητοῖς ἐργοῖς, καὶ σῶμασιν ἀφεκαλύψεν.
 Δια πορθμιοὶ ἔστωτες φαναι τῷ πατρὶ καὶ τῇ ὕλῃ.
 Καὶ τὰ ἐμφανῆ μιμηματα τῶν ἀφανῶν ἐργαζόμενοι.
 Καὶ τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποιΐαν ἐγγραφόντες.
 Νους πατρός ἐρρόιζῃσε, νοησας ἀκμαδί
 βούλῃ
 Παμμορφους ἰδέας. πηγῆς δ' ἀπὸ μίας ἀποπτασαι
 Ἐξεθορον. πατροθεν γὰρ ἐν βούλῃ τε τέλος τε

And to understand, and always to remain in a restless whirling.
Fountains and principles, to turn, and always to remain in a
restless whirling.

By insinuating into Worlds the venerable name in a sleepless
whirling

By reason of the terrible menace of the Father.

Under two Minds the life-generating fountain of the Souls is
contained.

And the Maker who, self-operating, framed the World.

Who sprung first out of the Mind.

Clothing fire with fire, binding them together to mingle

The fountainous craters, preserving the flower of his own fire.

He glittereth with Intellectual sections, and filleth all things with
love.

That things unfashioned may be fashioned.

Like swarms they are carried, being broken

About the bodies of the world.

What the Mind speaks, it speaks by understanding.

Power is with them—mind is from her.

IYNGES, IDEAS, AND PRINCIPLES.

These being many ascend into the lucid Worlds,

Springing into them, and in which are three tops.

Beneath them lies the chief of Immaterials.

Principles, which have understood the intelligible works of the
Father,

Disclosed them in sensible works as in bodies :

Being (as it were) the ferrymen betwixt the Father and matter.

And producing manifest images of unmanifest things :

And inscribing the unmanifest in the manifest frame of the World.

The Mind of the Father made a jarring noise, understanding by
vigorous counsel

Omniform Ideas : and flying out of one fountain

They sprung forth : for from the Father was the counsel and end

Δι' ὃν συναπτεται τῇ πατρὶ, ἀλλήν κατ' ἀλλήν
Ζωὴν, ἀπο μερίζομένων οὐρανῶν.

Ἀλλ' ἐμερείσθησαν, νοερῶ πυρὶ μοιρηθῆσαι

Εἰς ἀλλας νοερας· κόσμῳ γὰρ ἀναξ

πολυμορφῶ

Προῦθηκεν νοερον τυπον ἀφθιτον, οὗ κατὰ κόσμον

Ἰκνός ἐπειγομενός μορφῆς καθ' αἶμας κόσμος

ἐφάνθη,

Παντοιαῖς ἰδεαῖς κεχαρισμένος, ὃν μία πηγή,

Εξ ἧς ῥοιζοῦνται μεμερισμέναι ἀλλαι,

Ἀπλάτοι, ῥηγνυμέναι κόσμου περὶ σωμασι·

Αἱ περὶ κολποὺς σμερδαλεοὺς, σμηνεσσὶν εὐκυσίας,

Φορεῦνται τραπουσαι· περὶ δ' ἀμφὶ ἀλλυδίς ἀλλῇ.

Εὐνοιαὶ νοεραὶ πηγῆς πατρικῆς ἀπο

Πολυδραττομέναι πυρὸς ἀνθος

Ἀκοιμητοῦ χρόνου, ἀκμῇ ἀρχεγονοῦ ἰδεας

Πρωτῇ πατρὸς ἐβλύσε· τὰς δ' αὐτοθαλῆς πηγῇ.

Νοοῦμεναι ἰὺγγες πατροθεν νοεοῦσι καὶ αὐταί.

Βουλαις ἀφθεγκτοῖσι κινουμέναι ὥστε νοῆσαι.

ἙΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΚΑΙ ΤΕΛΕΑΡΧΑΙ.

Εξ αὐτοῦ γὰρ πάντες ἐκθρῶσκουσι

Ἀμειλικτοὶ τε κεραυνοὶ, καὶ πρηστήροδοχοὶ κολποὶ

Παμφεγγεὸς ἀλκῆς πατρογενούς Ἑκατῆς.

Καὶ ὑπεζώκος πυρὸς ἀνθος, ἡ δὲ κραταῖον

Πνεῦμα πολλῶν, πυριῶν ἐπεκείνα.

Φρουρεῖν αὐτῇ πρηστήρῃ ἑοῖς ἀκροτήτας ἔδωκεν.

Εγκερασας ἀλκῆς ἰδίου μένος ἐν συνοχεύσιν.

Ὡς πῶς ἔχει κόσμος νοερούς ἀνοχηὰς ἀπαμπεῖς.

Ὅτι ἐργατὶς, ὅτι ἐκδοτὶς ἐστὶ πυρὸς

ζωηφοροῦ.

Ὅτι καὶ τὸ ζωογόνον πληροὶ τῆς Ἑκατῆς κολπον.

Καὶ ἐπιρρεῖ τοῖς συνοχεύσιν ἀλκὴν ζῆδωρον πυρὸς

Μεγαλὸν δυνάμενοιον.

By which they are connected with the Father by alternate
Life from several vehicles.

But they were divided, being by intellectual fire distributed
Into other Intellectuals : for the king did set before the multiform
world

An intellectual incorruptible pattern; the print of whose form
He promoted through the world, according to which things the
world appeared

Beautified with all kinds of Ideas, of which there is one fountain;
Out of which come rushing forth others undistributed,
Being broken about the bodies of the World;
Which through the vast recesses, like swarms,
Are carried round about every way.

Intellectual notions from the paternal fountain
Cropping the flower of Fire

In the point of sleepless time of this primigeneous Idea
The first self-budding fountain of the Father budded.

Intelligent Iynges do (themselves) also understand from the Father:
By unspeakable counsels being moved so as to understand.

HECATE, SYNOCHES, AND TELETARCHS.

For out of him spring all
Implacable thunders, and the prester-receiving cavities
Of the entirely-lucid strength of Father-begotten Hecate.
And he who begirds (viz.) the flower of Fire and the strong
Spirit of the poles fiery above.

He gave to his presters that they should guard the tops.

Mingling the power of his own strength in the Synoches.

Oh how the world hath intellectual guides inflexible!

Because she is the operatrix, because she is the dispensatrix of
fire-giving life.

Because also it fills the life-producing bosom of Hecate,
And instils in the Synoches the enlivening strength
Of potent fire.

Αλλά και φρουροι των έργων εἰσι τοῦ πατρὸς.
 Ἀφομοιοὶ γὰρ ἑαυτὸν, ἐκεῖνος ἐπιγόμενος
 Τὸν τυπὸν περιβάλλεσθαι τῶν εἰδῶλων.
 Οἱ τελεταρχαὶ συνείληπται τοῖς συνοχεῦσι.
 Τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρῆστηρσιν
 Ἄπαντα εἰκαθε δουλεύοντα.
 Ἀλλά καὶ ὕλαιοις ὅσα δουλεῦει συνοχεῦσι.
 Ἔσσαμενου παντευχὸν ἀλκὴν φῶτος κελαδόντος.
 Ἀλκὴ τριγλιχφ, νοὸν ψυχὴν δ' ὀπλίσαντα
 Παντοιαδὸς συνθημα βαλλεῖν φρένι.
 Μὴδ' ἐπιφοῖταν ἐμπυριοῖς σποραδὴν οἰχέτοις,
 Ἀλλὰ στιβαρηδὸν.
 Οἱ δὲ τὰ ἀτομα, καὶ αἰσθητὰ δημιουργοῦσι,
 Καὶ σωματοεῖδη, καὶ κατατεταγμένα εἰς ὕλην.

ΨΥΧΗ, ΦΥΣΙΣ.

Ὅτι ψυχὴ πῦρ δυνάμει πατρὸς οὐσα φαεινόν,
 Ἀθάνατος τε μένει, καὶ ζῶης δεσποτὶς ἐστὶ·
 Καὶ ἰσχεῖ κόσμου πολλὰ πληρώματα κολπῶν.
 Νου γὰρ μιμημα πέλει, τὸ δὲ τεχθεὶν ἔχει τι
 σωματος.
 Μιγνυμένων δ' οἰχέτων, πῦρ ἀφθίτου ἐργὰ
 τέλousα.
 Μετὰ δὲ πατρικᾶς διανοίας ψυχῇ, ἐγὼ, ναίω.
 Θερμῇ, ψυχούσα τὰ πάντα, κατεθετο γὰρ
 Νουν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σωματι ἀργῷ.
 Ἦμεων ἐγκατεθῆκε πατὴρ ἀνδρῶν τε θεῶν τε.
 Ἀρδὴν ἐμψυχούσα φαιος, πῦρ, αἰθερά, κόσμους.
 Συννφίσταται γὰρ τὰ φυσικὰ ἐργὰ τῷ νοερῷ φεγγεῖ
 Τοῦ πατρὸς· Ψυχὴ γὰρ κοσμήσασα τὸν μέγαν
 Οὐρανόν, καὶ κόσμουσα μετὰ τοῦ πατρὸς.
 Κερατὰ δὲ καὶ αὐτῆς ἐστηρικταὶ ἀνω.
 Νῶτοις δ' ἀμφὶ θεᾶς φύσις ἀπλετος
 ἡωρηται.

But they are guardians of the works of the Father.
 For he assimilates himself, professing
 To be clothed with the print of the images.
 The Teletarchs are comprehended with the Synoches.
 To those intellectual presters of intellectual fire
 All things are subservient.
 But as many as serve the material Synoches
 Having put on the completely-armed vigour of resounding light.
 With triple strength fortifying the soul and the mind
 To put into the mind the symbol of variety.
 And not to walk dispersedly on the empyreal channels
 But firmly.
 These frame indivisibles and sensibles,
 And corporiforms and things destined to matter.

SOUL, NATURE.

The Soul being a bright fire, by the power of the Father,
 Remains immortal and is mistress of life;
 And possesseth many complexions of the cavities of the world :
 For it is an imitation of the Mind ; but that which is born hath
 something of the body.
 The channels being intermixed she performs the part of incor-
 ruptible fire.
 Next the paternal conception, I, the soul dwell ;
 Warmth heating all things, for he did put
 The mind in the soul, the soul in the dull body.
 Of us the father of gods and men interposed.
 Abundantly animating light, fire, ether, worlds.
 For natural works co-exist with the intellectual light
 Of the Father. For the soul which adorned the great
 Heaven, and adorning with the Father,
 But her horns are fixed above :
 But about the shoulders of the Goddess immense Nature is
 exalted.

Αρχεὶ δ' αὖ φύσις ἀκαμάτη κυσμων τε καὶ ἐργῶν·
 Οὐρανὸς οὐφρα θεεὶ δρομον αἰδίου κατασυρῶν·
 Καὶ ταχύς ἥελιός περὶ κέντρον, ὅπως ἐθάς ἐλθῇ.
 Μὴ φύσεως ἐμβλεψεῖς εἰμαρμένον οὐνομα τησδε.

ΚΟΣΜΟΣ.

Ὁ ποιητὴς ὅς αὐτουργῶν τεκτῆνατο τὸν κόσμον.
 Καὶ τίς πυρὸς οἶκος ἐν ἑτέρῳ· τὰ δὲ πάντα
 Αὐτουργῶν, ἵνα σῶμα τὸ κοσμικὸν ἐκτολυπεύθῃ.
 Κόσμος ἴν' ἐκδηλός, καὶ μὴ φαίνεται ὑμενωδῆς.
 Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,
 Καὶ παντοτροφῶν αἰθρῆς.
 Τ' ἀρρήτα, καὶ τὰ ῥήτα συνθημάτων τοῦ κόσμου.
 Ἀλλήν κατ' ἀλλήν ζῶν, ἀπο μερίζωμενων οὐχέτων.
 Λιῶθεν διηκόντος ἐπὶ τὸ κατ' ἀντικρὺ
 Διὰ τοῦ κέντρον τῆς γῆς, καὶ πεμπτον μέσον, ἄλλον
 Πυριοχόν, ἐνθα κατεῖσι μέχρι ὕλαιων οὐχέτων.
 Ζωηφόρον πυρ.
 Κέντρῳ ἐπισπερχῶν ἑαυτὸν φῶτος κελαδόντος.
 Πηγαιὸν ἄλλον, ὅς τὸν ἐμτυριὸν κόσμον ἀγεί.
 Κέντρον ἀφ' οὗ πασαι μέχρις ἀν τυχόν ἴσαι εἰσιν.
 Συμβόλα γὰρ πατρικὸς νοὸς ἐσπεῖρε κατὰ κόσμον.
 Μέσον τῶν πατέρων ἑκάστης κέντρον φορεῖται.
 Νου γὰρ μιμημα πέλει· τὸ δὲ τεχθέν ἐχει τι
 σώματος.

ΟΥΡΑΝΟΣ.

Ἐπτα γὰρ ἐξῶγκωσε πατὴρ στερεώματα κόσμων·
 Τὸν οὐρανὸν κυρτῷ σχηματὶ περικλείσας.
 Πῆξε δὲ πολὺν ὁμίλον ἀστερῶν ἀπλανῶν.
 Ζῶν καὶ πλανωμένων ὑφ' ἐστήκειν ἑπτάδα.
 Γῆν δ' ἐν μέσῳ τιθεῖς, ὕδωρ δ' ἐν γαίᾳς κολποῖς,

Again indefatigable Nature commands the worlds and works;
That Heaven drawing an eternal course might run,
And the swift sun might come about the centre as he useth.
Look not into the fatal name of this Nature.

THE WORLD.

The Maker who operating by himself framed the World.
And there was another bulk of fire, self-operating
All things, that the body of the World might be perfected.
That the World might be manifest, and not seem membranous.
The whole World of fire, and water, and earth,
And all-nourishing ether.
The inexpressible and expressible watchwords of the World.
One life with another, from the distributed channels.
Passing from above through the opposite part
Through the centre of the Earth; and another fifth the middle,
Another fiery channel, where it descends to the material channels.
Life-bringing fire.
Stirring himself up with the goad of resounding light.
Another fountainous, which guides the empyreal World.
The centre from which all (lines) which way soever are equal.
For the paternal Mind sowed symbols through the World.
For the centre of every one is carried betwixt the Fathers.
For it is an imitation of the Mind, but that which is born hath
something of the Body.

HEAVEN.

For the Father congregated seven firmaments of the World,
Circumscribing Heaven in a round figure.
And fixed a great company of inerratic stars.
And he constituted a septennary of erratic animals.
Placing earth in the middle, and water in the middle of the earth,

The air above these.
He fixed a great company of inerratic stars,
To be carried not by laborious and troublesome tension,
But by a settlement which hath no error.
He fixed a great company of inerratic stars,
Forcing fire to fire.
To be carried by a settlement which hath no error.
He constituted them six, casting into the midst
The seventh fire of the sun.
Suspending their disorder in well-ordered zones.
For the goddess brings forth the great sun and the bright moon.
Oh ether, sun, spirit of the moon, guides of the air,
And of the solar circles, and of the lunar clashings
And of the aerial recesses !
The melody of the ether, and of the passages of the sun and
moon, and of the air.
And the wide air, and the lunar course, and the pole of the sun,
It collects it, receiving the melody of the ether,
And of the sun, and of the moon, and of all things that are
contained in the air.
Fire the derivation of fire, and the dispenser of fire.
His hair pointed is seen by his native light,
Hence Cronus.
The sun assessor beholding the pure pole
And the ethereal course and the vast motion of the moon,
And the aerial fluxions.
And the great sun, and the bright moon.

TIME.

The mundane god eternal, infinite.
Young and old, and of a spiral form,
And another fountainous who guides the empyreal heaven.

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Χρη σε σπευδειν προς το φαιος και πατρος αυγας,
 Ευθεν επεμφθη σοι ψυχη, πολυν ἑσταμενη νουν.
 Ταυτα πατηρ εννοησε, βροτος δ' οἱ εψυχωτο.
 Συμβολα γαρ πατρικος νοος εσπειρε ταις ψυχαις,
 Ερωτι βαθει αναπλησας την ψυχην.
 Κατεθετο γαρ νουν εν ψυχη, εν σωματι δε
 Ὑμεας εγκατεθηκε πατηρ ανδρων τε θεων τε.
 Ασωματα μεν εστι τα θεια παντα.
 Σωματα δ' εν αυτοις ὑμων ἐνεκεν ενδεδεται.
 Μη δυναμενους κατασχειν ασωματους των σωματων,
 Δια την σωματικην, εις ἣν ενεκεντρισθητε, φυσιν.
 Εν δε θεῳ κεινται πυρσους ἑλκουςαι ακμαιους.
 Εκ πατροθεν κατιοντες, αφ' ὧν ψυχη κατιόντων
 Εμπυριων δρεπεται καρπων, ψυχοτροφον ανθος.
 Διο και νοησασαι τα εργα του πατρος
 Μοιρης εἰμαρμενης το πτερον φευγουσιν αναιδες.
 Καν γαρ τηνδε ψυχην ιδης αποκαταστασαν,
 Αλλ' αλλην ενιησι πατηρ, εναριθμιον ειναι.
 Ὅμαλα δε κειναι γε μακαρταται εἴδοχα πασεων
 Ψυχων, ποτι γαιαν απ' ουρανοθεν προχεονται.
 Κειναι ολβιαι τε, και ου φατα νειματα εχουσαι.
 Ὅσαι απ' αιγληεντος, αναξ, σεθεν, η δε και αυτου
 Εκ Διως εξεγενοντο, μιτου κρατερης ὑπ' αναγκης,
 Ὅγεισθω ψυχης βαθος αμβροτον, ὑμματα δ'
 αρδην
 Παντα εκπετασον ανω.
 Μητε κατω νευσεις εις τον μελαναυγα κοσμον.
 Ὅ βαθος αιεν απιστος ὑπεστρωται τε, και Ὅδης
 Αμφικνεφης, ῥιπων, ειδωλοχαρης, ανοητος,
 Κρημνωδης, σκολιος, παρον βαθος αιεν ἑλισσων,
 Αει νυμφεων αφανες δεμας, αργον, απνευμον.

SOUL, BODY, MAN.

It behoves thee to hasten to the light, and the beams of the Father,
From whence was sent to thee a Soul clothed with much Mind.
These things the Father conceived, and so the mortal was animated.
For the paternal Mind sowed symbols in Souls,
Replenishing the Soul with profound love.
For the Father of Gods and Men placed the Mind in the Soul,
And in the Body he established you.
For all divine things are incorporeal.
But bodies are bound in them for your sakes :
Incorporeals not being able to contain the bodies
By reason of the corporeal nature in which you are concentrated.
And they are in God, attracting strong flames.
Descending from the Father, from which descending the Soul
Crops of empyreal fruits the soul-nourishing flower.
And therefore conceiving the works of the Father
They avoid the audacious wing of fatal destiny.
And though you see this soul manumitted,
Yet the Father sends another to make up the number.
Certainly these are superlatively blessed above all
Souls; they are sent forth from heaven to earth.
And those rich souls, which have inexpressible fates,
As many of them (O king) as proceed from shining thee,
Or from Jove himself, under the strong power of his thread,
Let the immortal depth of thy Soul be predominant; but thine
eyes
Extend upwards.
Stoop not down to the dark world.
Beneath which continually lies a faithless depth and Hades
Dark all over, squalid, delighting in images unintelligible,
Precipitous, craggy, always involving a dark abyss,
Always espousing an opacous, idle, breathless body.

Και ὁ μίσυφανης κόσμος, και τα σκολια ρειθρα
 'Υφ' ὧν πολλοὶ καταστειρονται.

Ζητησον παραδεισον.

Δίξεο συ ψυχης οχετον, ἔθεν, η τινη ταξει

Σωματι τιθυσας, επι ταξιν αφ' ἧς

ερρύης

Αυθις αναστησεις, ἱερῷ λογῷ εργον ἔνωσας.

Μητε κατω νευσεις, κρημνος κατα γης ὑποκειται.

'Επταπορου συρων κατα βαθμιδος' ἦν

ὑπο

Δεινης αναγκης θρονος εστι.

Μη συ αυξανε την εἰμαρμενην.

Ψυχη ἡ μεροπων θεον αγξει πως εις ἑαυτην.

Ουδεν θνητον εχουσα, ὅλη θεοθεν μεμεθευσται.

'Αρμονιαν αυχει γαρ, ὑφ' ἧ πελε σωμα βροτειον.

Εκτεινας πυρινον νουν εργον επ' ευσεβιης,

'Ρευστον και σωμα σωσεις.

Εστι και ειδωλῳ μερις εις τοπον αμφιφαιοντα.

Πανθοθεν απλαστῳ ψυχη πυρος ἡγια τεινον.

'Η πυριθαλπης εννοια πρωτιστην εχει ταξιν.

Τῷ πυρι γαρ βροτος εμπελασας θεοθεν φαιος ἔξει.

Δηθουνοντι γαρ βροτῷ κρεπνοι μακαρες τελεθουσι.

Αἱ ποιναι μεροπων αγκτειραι.

Και τα κακης ὕλης βλαστηματα χρηστα, και εσθλα

Ελπις τρεφετω σε πυριοχος αγγελικῷ ενι χωρῳ.

Αλλ' ουκ εισδεχεται κεινης το θελειν πατρικος νους,

Μεχρις αν εξελθῃ ληθης, και ῥημα λαληση

Μνημην εισθεμενη πατρικου συνθηματος αγνου.

Τοις δε διδακτον φαιους εδωκε γνωρισμα λαβεσθαι.

Τους δε ὑπνωοντας ἑς ενεκαρπισεν αλκης.

Μη πνευμα μολυνης μητε βαθυνης το επιπεδον.

Μητε το της ὕλης σκυβαλον κρημνῷ καταλειψεις.

Μη εξαξης, ἵνα μη εξιουσα εχη τι.

Βιη ὅτι σωμα λιποντων ψυχαι καθαρωταται.

Ψυχης εξωστηρες αναπνοοι, ευλυται

εισι.

And the light-hating world, and the winding currents
By which many things are swallowed up.
Seek Paradise.
Seek thou the way of the Soul, whence, and by what order
Having served the body, to the same place from which thou didst
 flow,
Thou mayest rise up again, joining action to sacred speech.
Stoop not down, for a precipice lies below the Earth.
Drawing through the ladder which hath seven steps; beneath
 which
Is the throne of necessity.
Enlarge not thy destiny.
The Soul of men will in a manner clasp God to herself.
Having nothing mortal she is wholly inebriated from God.
For she boasts harmony, in which the mortal body exists.
If thou extend the fiery mind to the work of piety,
Thou shalt preserve the fluxible body.
There is a room for the image also in the circumlucid place.
Every way to the unfashioned soul stretch the reins of fire.
The fire-glowing cogitation hath the first rank.
For the mortal approaching to the fire shall have light from God.
For to the slow mortal the Gods are swift.
The furies are stranglers of men.
The bourgeons even of ill matter are profitable and good.
Let fiery hope nourish thee in the angelic region,
But the paternal Mind accepts not her will,
Until she go out of oblivion and pronounce a word
Inserting the remembrance of the pure paternal symbol.
To these he gave the docile character of life to be comprehended.
Those that were asleep he made fruitful by his own strength.
Defile not the spirit nor deepen a superficialities.
Leave not the dross of matter on a precipice.
Bring her not forth, lest going forth she have something.
The souls of those who quit the body violently are most pure.
The ungirders of the soul which give her breathing are easy to be
 loosed.

Λαιησ' εν λαγοσιν Ἑκατης αρετης πελε πηγῇ
 Ενδον ὅλη μιμνουςα, το παρθενον ου προΐεισα.
 Ω τολμηροτατης φυσεως, ανθρωπε, τεχνασμα,
 Μη τα πελωρια μετρα γαιης ὑπο σην φρενα βαλλου,
 Ου γαρ αληθειης φυτον ενι χθονι.
 Μητε μετρει μετρα ἡελιου κανοντας συναθροισας,
 Αἰδιφ βουλη φερεται, ουχ ἕνεκα σοιο.
 Μηναιον μεν δρομημα, και αστεριον
 προπορευμα

Μηνης ῥοίζον εασον, αει τρεχει εργῳ αναγκης.
 Αστεριον προπορευμα, σεθεν χαριν ουκ ελοχευθη.
 Αιθεριος ορνιθων θαρσος πλατυς ου ποτ' αληθης,
 Ου θυσιων σπλαγχνων τε τομαι· ταδ' αθυρματα παντα,
 Εμπορικης απατης στηριγματα· φευγε συ ταυτα
 Μελλων ευσεβιης ἱερων παραδεισον ανοιγειν.
 Ενθ' αρετη, σοφια τε, και ευνομια συναγονται.
 Σον γαρ αγγειον θυρες χθονος οικητουσι.
 Αυτους δε χθων καταρικται ες τεκνα μεχρις.

ΔΑΙΜΟΝΕΣ, ΤΕΛΕΤΑΙ.

Ἡ φυσις πειθει ειναι τους δαιμονας αγνους.
 Και τα κακης ὕλης βλαστηματα χρηστα, και εσθλα.
 Αλλα ταυτα εν αβατοις σηκοις διανοιας ανελιττω.
 Πυρ ικελον σκυρτηδον επ' ηεροσ οιδμα τιταινων,
 Η και πυρ ατυπατων, ὅθεν φωνην προθεουσας,
 Η φως πλουσιον, αμφιγειην ῥοίζαιον, ελιχθεν·
 Αλλα και ἵππον ιδειν φωτος πλεον αστραπτοντα,
 Η και παιδα τεοις νωτοις εποχουμενον ἵππου,
 Εμπυρον η χρυσῳ πεπυκασμενον, η παλιγυμνον,
 Η και τοξενοντα, και εστωτα επι νωτοις,
 Πολλακις ην λεξης μοι, αθρησης παντα
 λεοντα,
 Ουτε γαρ ουραnios κυρτος τυτε φαινεται ογκος.
 Αστερες ου λαμπουσι, το μηνης φῶς νεκαλυπται,

In the side of sinister Hecate there is a fountain of virtue ;
Which remains entire within, not omitting her virginity.
Oh man, the machine of boldest nature !
Subject not to thy mind the vast measures of the earth,
For the plant of truth is not upon earth.
Nor measure the measures of the sun, gathering together canons,
He is moved by the eternal will of the Father not for thy sake.
Let alone the swift course of the moon and the progression of the
stars,
For she runs always by the impulse of necessity.
And the progression of the stars was not brought forth for thy sake.
The ethereal wide flight of birds is not veracious,
And the dissections of entrails of victims ; all these are toys,
The supports of gainful cheats ; fly thou these
If thou intendest to open the sacred paradise of piety ;
Where virtue, wisdom, and equity are assembled.
For thy vessel the beasts of the earth shall inhabit,
And the earth bewails them even to their children.

DEMONS, RITES.

Nature persuades that there are pure Demons.
The bourgeons even of ill matter are profitable and good.
But these things I revolve in the recluse temples of my mind.
Extending the like fire sparkingly into the spacious air,
Or fire unfigured whence a voice issuing forth,
Or light abundant ; whizzing and winding about the earth.
But also to see a horse more glittering than light,
Or a boy on thy shoulders riding on a horse,
Fiery or adorned with gold, or divested,
Or shooting, or standing on thy shoulders,
If thou speakest often to me thou shalt see absolutely that which
is spoken,
For then neither appears the celestial concave bulk,
Nor do the stars shine, the light of the moon is covered,

Χθων ουκ ἔστηκε, βλέπεται τε παντα κεραυνοῖς.
Μη φυσεως καλεσης αυτοπτρον αγαλμα,
Ου γαρ χρη κεινους σε βλέπειν πριν σωμα τελεσθῇ.
Ὅτε τας ψυχας δελγοντες αἰ τῶν τελετῶν
απαγουσι.

Εκ δ' αρα κολπων γαιης θρωσκουσι χθονιοι κυνες,
Ου ποτ' ἀληθες σωμα βροτῶ ἀνδρὶ δεικνυντες,
Ενεργει περι τον Ἑκατικον στροφαλον.
Ονοματα βαρβαρι μηποτ' ἀλλαξης,
Εἰσι γαρ ονοματα παρ' ἑκάστοις θεοσδοτα
Δυναμιν ἐν τελεταις ἀρρήτον εχοντα.
Ἦνικα βλειψης μορφης ατερ εὐιῆρον πυρ,
Λαμπομενον σκυρτηδον ὅλου κατὰ βενθεα κοσμου,
Κλυθι πυρος φωνην.

ΘΕΟΣ.

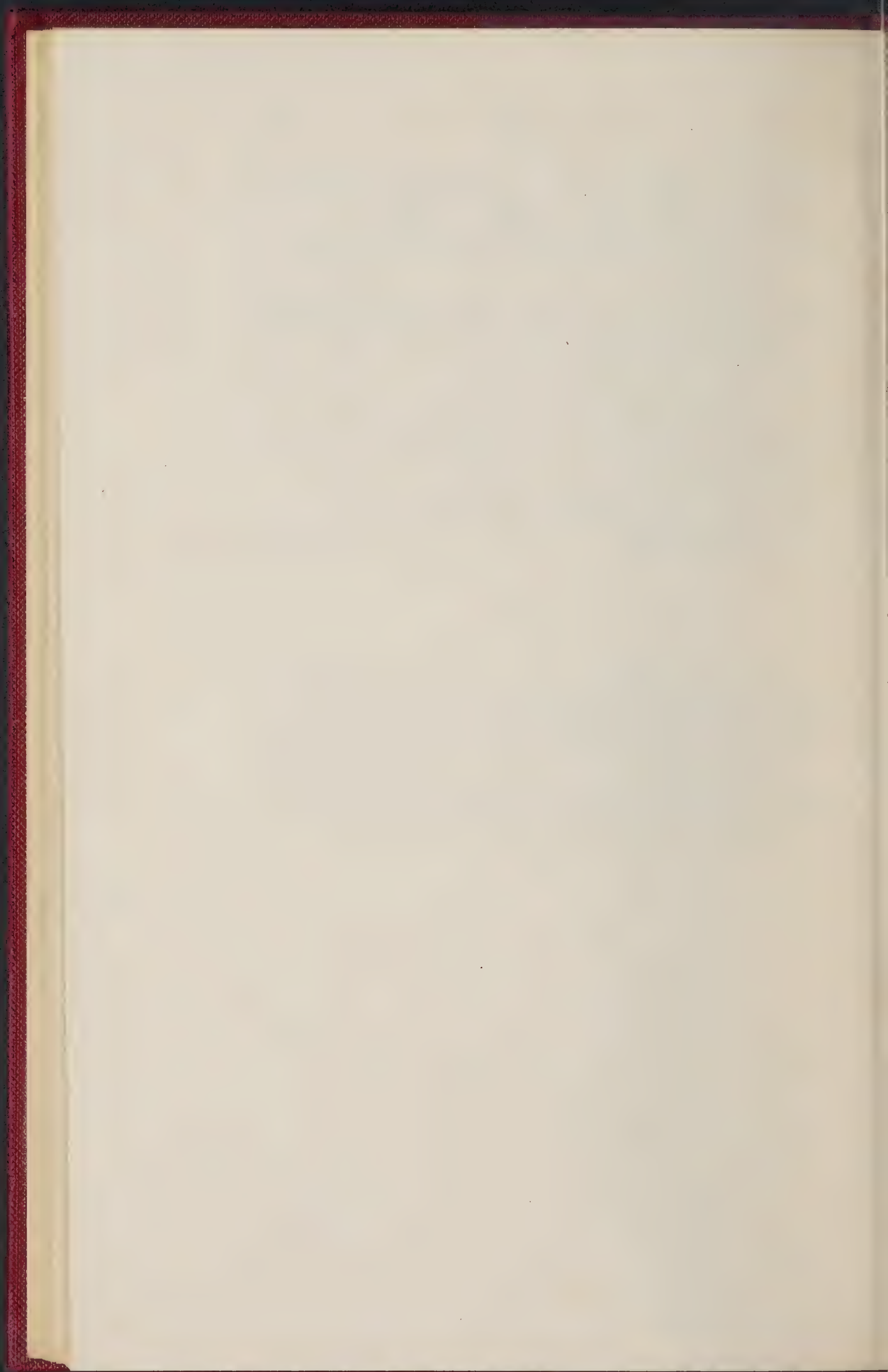
Ὁ δὲ θεὸς ἐστὶ κεφαλὴν ἔχων ἱερακὸς· οὗτος ἐστὶν ὁ πρῶτος ἀφθαρτος, αἰδῖος, ἀγενητος, ἀμερής, ἀνομοιοτατος, ἡνιᾶχος παντός καλοῦ, ἀδωροδοκητος, ἀγαθῶν ἀγαθωτατος, φρονιμῶν φρονιμωτατος. ἐστὶ δὲ καὶ πατὴρ εὐνομίας καὶ δικαιοσύνης, αὐτοδιδάκτος, φυσικὸς, καὶ τέλειος, καὶ σοφός, καὶ ἱεροῦ φυσικοῦ μονὸς εὐρέτης.

The Earth stands not still, but all things appear in thunders.
Invoke not the self-conspicuous image of Nature,
For thou must not behold these before thy body is initiated :
When soothing souls they always seduce them from these
mysteries.

Certainly out of the cavities of the Earth spring terrestrial dogs,
Which show no true sign to mortal man.
Labour about the Hecatick Strophalus.
Never change barbarous names,
For there are names in every nation given from God,
Which have an unspeakable power in Rites.
When thou seest a sacred fire without form,
Shining flashingly through the depths of the World,
Hear the voice of fire.

GOD.

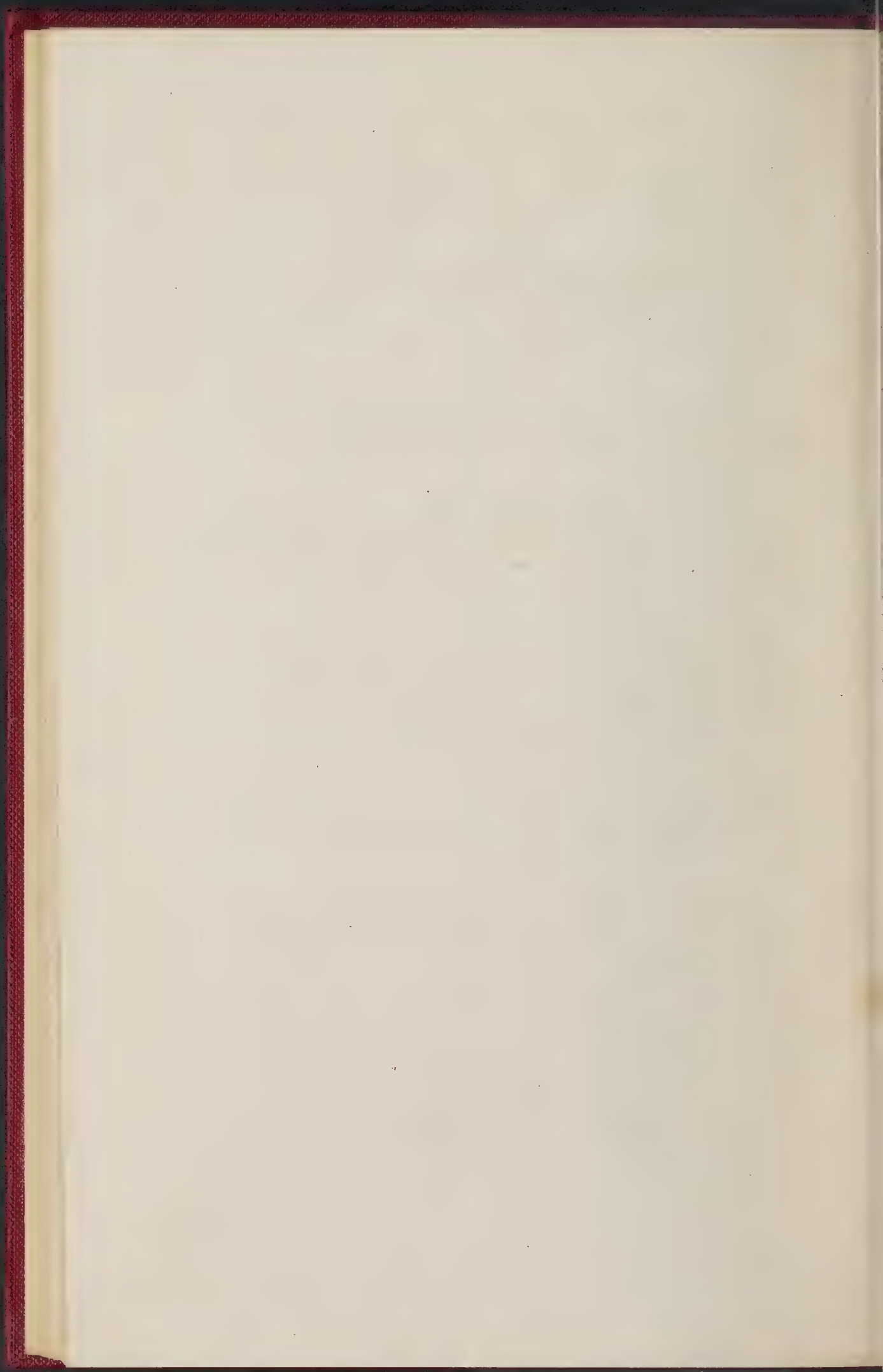
But God is he that has the head of a hawk. He is the first indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.—*Euseb. Præp. Evan.* lib. I. c. 10.



THE PERIPLUS

OF

HANNO.



THE PERIPLUS OF HANNO.

ἌΝΝΩΝΟΣ

ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΩΣ
ΠΕΡΙΠΛΟΤΣ.

ΤΩΝ ὑπερ τας Ἑρακλεους
στηλας Λιβυκων της γης με-
ρων, ὃν και ανεθηκεν εν τῷ του
Κρονου τεμενει, δηλουντα ταδε.

Εδοξεν Καρχηδονιοις, Ἄνωνα
πλειν ἐξῶ στήλων Ἑρακλειων,
και πολεις κτιζειν Λιβυφοινι-
κων. και επλευσεν, πεντηκον-
τορους ἐξηκοντα αγων, και
πληθος ανδρων και γυναικων,
εις αριθμον μυριαδων τριων, και
σιτα, και την αλλην παρασ-
κευην.

Ὡς δ' αναχθεντες, τας
στήλας παρημεψαμεν, και
ἐξω πλουν δυοιν ἡμερων επλευ-
σαμεν, εκτισαμεν πρωτην
πολιν, ἣντινα ωνομασαμεν
Θυμιατηριον· πεδιον δ' αυτη με-
γα ὑπην· καπειτα προς ἐσπεραν
αναχθεντες, ἐπι Σολοεντα Λι-
βυκον ακρωτεριον, λασιον δεν-
δρεσι συνηλθομεν, ενθα Ποσειδω-

THE VOYAGE

OF HANNO, COMMANDER OF THE
CARTHAGINIANS.

ROUND the parts of Libya beyond
the Pillars of Hercules, which he
deposited in the temple of Saturn.

It was decreed by the Carthagi-
nians, that Hanno should undertake
a voyage beyond the Pillars of Her-
cules, and found Libyphœnician cities.
He sailed accordingly with sixty ships
of fifty oars each, and a body of men
and women to the number of thirty
thousand, and provisions and other
necessaries.

When we had passed the Pillars
on our voyage, and had sailed beyond
them for two days, we founded the
first city which we named Thymia-
terium. Below it lay an extensive
plain. Proceeding thence towards
the west, we came to Soloeis, a pro-
montory of Libya, a place thickly
covered with trees, where we erected
a temple to Neptune; and again pro-

νος ἱερὸν ἰδρυσάμενοι, πάλιν ἐπέβημεν πρὸς ἥλιον ἀνισχόντα ἡμέρας ἡμισυ, ἀχρι ἐκομισθήμεν εἰς λίμνην οὐ πορρῶ της θαλαττης κειμένην, καλαμου μεστήν πολλοῦ καὶ μεγάλου. ἐνησαν δὲ καὶ ἐλεφάντες, καὶ τᾶλλα θηρία νεμόμενα παμπόλλα.

Τὴν τε λίμνην παραλαβάντες ὅσον ἡμέρας πλουν, κατῴκησαμεν πόλεις πρὸς τὴν θαλαττὴν καλουμένας, Καρικὸν τε τείχος, καὶ Γυττήν, καὶ Ἀκραν, καὶ Μελίτταν, καὶ Ἀραμβύν. κακείθεν δ' ἀναχθέντες, ἤλθομεν ἐπὶ μέγαν ποταμὸν Λίξον, ἀπὸ της Λιβυης ῥέοντα. παρὰ δ' αὐτὸν, Νομαδες ἀνθρώποι Λίξιται. βοσκηματ' ἐνεμον, παρ' οἷς ἐμείναμεν ἀχρί τινος, φίλοι γενομένοι. Τούτων δὲ καθ' ὑπερθεῖν, Αἰθιοπες φκουν ἄξενοι, γῆν νεμόμενοι θηριῶδη διειλημμένην ὀρεσὶ μεγάλοις, ἐξ ὧν ῥεῖν φασὶ τὸν Λίξον. περὶ δὲ τὰ ὄρη, κατοικεῖν ἀνθρώπους ἀλλοιομορφους Τρωγλοδυτας· οὓς ταχύτερους ἵππων ἐν ὁδοῖς ἐφραζόν οἱ Λίξιται.

Λαβόντες δὲ παρ' αὐτῶν ἑρμηνεας, παρεπλεομεν τὴν ἐρημὴν πρὸς μεσημβρίαν, δύο ἡμέρας. ἐκεῖθεν δὲ πάλιν πρὸς ἥλιον ἀνισχόντα, ἡμέρας ὁδόν. ἐνθα εὕρομεν ἐν μυχρῇ τινος κόλπου,

ceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described as swifter in running than horses.

Having procured interpreters from them we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay

νησον μικραν, κυκλον εχουσαν σταδιων πεντε· ἦν κατφκησάμεν, Κερνην ονομασαντες. ετεκμαιρομεθα δ' αυτην εκ του περιπλου, και ευθυ κεισθαι Καρχηδονος. εφκει γαρ ο πλους, εκ τε Καρχηδονος, επι στηλας, κηκειθεν επι Κερνην.

Τουντευθεν εις λιμνην αφικομεθα, δια τινος ποταμου μεγαλου διαπλευσαντες, Χρετης. ειχεν δε νησους ἡ λιμνη τρεις μειζους της Κερνης. αφ' ὧν ἡμερησιον πλουν κατανυσαντες, εις την μυχον της λιμνης ηλθομεν. ὑπερ ἦν ορη μεγαιστα ὑπερετεινεν, μετα ανθρωπων αγριων, δερματα θηρεια ενημμενων, οἱ πετροις βαλλοντες, απηραξαν ἡμας, κωλυοντες εκβηναι. εκειθεν πλεοντες, εις ἑτερον ηλθομεν ποταμον μεγαν και πλατυν, γεμοντα κροκοδειλων και ἱππων ποταμιων. ὁθεν δε παλιν αποτρεψαντες, εις Κερνην επανηλθομεν.

Εκειθεν δε επι μεσημβριας επλευσαμεν δωδεκα ἡμερας, την γην παραλεγομενοι. ἦν πασαν κατφκουν Αιθιοπες, φευγοντες ἡμας, και ουχ ὑπομενοντες. ασυνετα δ' εφθεγοντο, και τοις μεθ' ἡμων Λιξιταις. τη δ' ουν τελευταια ἡμερα, προσωρμισθημεν ορεσι μεγαλοις δασεσιν. ην δε τα των

a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Cerne.

We then came to a lake which we reached by sailing up a large river called Chretes. This lake had three islands, larger than Cerne; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river, that was large and broad, and full of crocodiles, and river horses; whence returning back we came again to Cerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach but fled from us. Their language was not intelligible even to the Lixitæ, who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and varie-

δενδρων ξυλα ευωδη τε και ποι-
 κιλα. περιπλευσαντες δε ταυτα
 ημερας δυο, γινομεθα εν θα-
 λαττης χασματι αμετρητῳ,
 ἥς ἐπὶ θατερα προς τη γη,
 πεδιον ην, ὅθεν νυκτος αφεω-
 ρωμεν, πυρ αναφερομενον παν-
 ταχοθεν κατ' αποστασεις, το
 μεν πλεον, το δ' ελαττον.

Ἔδρευσαμενοι δ' ἐκείθεν, ἐ-
 πλεομεν εἰς τοῦμπροσθεν ἡμερας
 πεντε παρα γην, αχρι ηλθομεν
 εἰς μεγαν κολπον, ὃν εφασαν
 οἱ ἐρμηνεες καλεισθαι, Ἔσπε-
 ρου Κερας. ἐν δε τουτῳ, νησος ην
 μεγαλη, και ἐν τη νησῳ, λιμνη
 θαλασσωδης, ἐν δε ταυτη
 νησος ἑτερα, εἰς ἣν αποβαντες,
 ἡμερας μεν, ουδεν αφεωρωμεν,
 ὅτι μη ὕλην· νυκτος δε, πυρα
 τε πολλα καιομενα, και φωνην
 αυλων ηκουομεν, κυμβαλων τε
 και τυμπανων παταγον, και
 κραυγην μυριαν. φοβος ουν ελα-
 βεν ἡμας, και οἱ μαντεις ἐκε-
 λευον ἐκλειπειν την νησον.
 ταχυ δ' ἐκπλευσαντες, παρη-
 μειβομεθα χωραν διαπυρον θυ-
 μιαματων· μεστοι δ' ἀπ' αὐτης
 πυρωδεις ῥυακες, ἐνεβαλλον εἰς
 την θαλατταν. ἡ γη δ' ὑπο
 θερμης, αἶματος ην. ταχυ ουν
 κεικειθεν φοβηθεντες ἀπεπλευ-
 σαμεν· τετταρας δ' ἡμερας
 φερομενοι, νυκτος την γην
 αφεωρωμεν, φλογος μεστην. ἐν

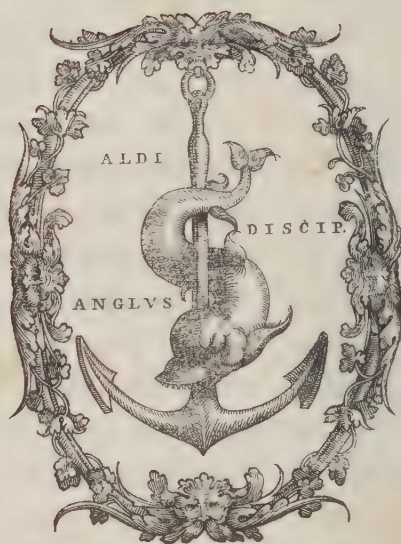
gated. Having sailed by these moun-
 tains for two days we came to an
 immense opening of the sea; on each
 side of which, towards the continent,
 was a plain; from which we saw by
 night fire arising at intervals in all
 directions, either more or less.

Having taken in water there, we
 sailed forwards five days near the
 land, until we came to a large bay
 which our interpreters informed us
 was called the Western Horn. In
 this was a large island, and in the
 island a salt-water lake, and in this
 another island, where, when we had
 landed, we could discover nothing in
 the day-time except trees; but in the
 night we saw many fires burning,
 and heard the sound of pipes, cym-
 bals, drums, and confused shouts.
 We were then afraid, and our diviners
 ordered us to abandon the island.
 Sailing quickly away thence we passed
 a country burning with fires and per-
 fumes; and streams of fire supplied
 from it fell into the sea. The coun-
 try was impassable on account of
 the heat. We sailed quickly thence,
 being much terrified; and passing
 on for four days, we discovered at
 night a country full of fire. In the
 middle was a lofty fire, larger than
 the rest, which seemed to touch the
 stars. When day came we disco-

μεσφ δ' ἦν ἡλιβατον τι πυρ,
των ἄλλων μείζον, ἄπτομενον
ὥς ἐδοκεῖ των ἀστρων· οὗτος δ'
ἡμέρας, ὁρος ἐφαινετο μεγισ-
τον, Θεων ὄχημα καλούμενον.
τρίταιοι δ' ἐκείθεν, πυρᾶδεις
ῥυακας παραπλευσαντες, ἀφικο-
μεθα εἰς κολπον, Νοτου Κερας
λεγομενον. ἐν δὲ τῷ μυχφ,
νῆσος ἦν, εἰκνυια τῇ πρώτῃ,
λίμνην ἐχουσα· καὶ ἐν ταύτῃ,
νῆσος ἦν ἕτερα, μεστή ἀνθρω-
πων ἀγρίων. πολὺ δὲ πλείους
ἦσαν γυναῖκες, δασεῖαι τοῖς
σωμασίν· ὥς οἱ ἑρμηνεες ἐκα-
λουν Γορίλλας· διωκόντες δὲ,
ἀνδρας μὲν, συλλαβεῖν οὐκ
ἠδυνήθημεν· ἀλλὰ πάντες
μὲν ἐξεφύγον, κρημνοβάται
όντες, καὶ τοῖς μετριοῖς ἀμυνο-
μενοι. γυναῖκας δὲ τρεῖς, αἱ
δακνύσσαι τε καὶ σπαρᾶττου-
σαι τοὺς ἀγόντας οὐκ ἠθέλον
ἐπεσθαι. ἀποκτείναντες μὲντοι
αὐτάς, ἐξεδείραμεν, καὶ τὰς
δόρας ἐκομίσσαμεν εἰς Καρχη-
δόνα. οὐ γὰρ ἐτι ἐπλευσαμεν
προσώτερω, των σιτών ἡμᾶς
ἐπιλιπόντων.

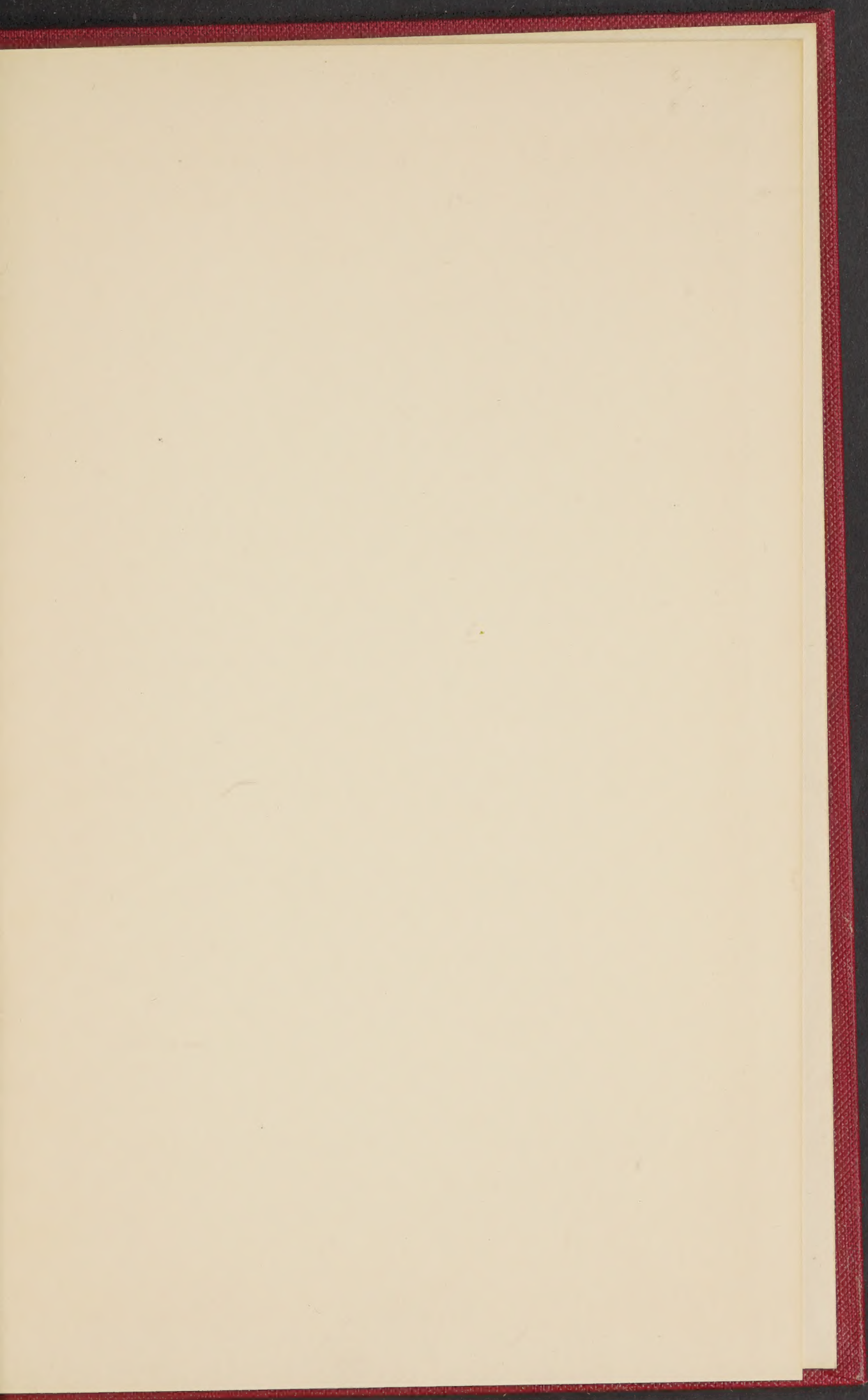
vered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.

THE END.



WILLIAM PICKERING,
LONDON, 1828.

Thomas White, Printer,
Johnson's Court.



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